THE

CONSTITUTIONS

AND

CANONS ECCLESIASTICAL,

(MADE IN THE YEAR 1603, AND AMENDED IN THE YEAR 1865;)

TO WHICH ARE ADDED

THE THIRTY-NINE ARTICLES

OF THE

CHURCH OF ENGLAND.

LONDON
SOCIETY FOR PROMOTING
CHRISTIAN KNOWLEDGE
1920

CONSTITUTIONS AND CANONS

Ecclesiastical, treated upon by the Bishop of London, President of the Convocation for the Province of Canterbury, and the rest of the Bishops and Clergy of the said Province; and agreed upon with the King's Majesty's Licence, in their Synod begun at London, Anno Domini 1603, and in the Year of the Reign of our Sovereign Lord JAMES, by the grace of God, King of England, France, and Ireland, the First, and of Scotland the Thirty-seventh: and now published for the due observation of them, by His Majesty's authority, under the Great Seal of England.

JAMES, by the grace of God, King of England, Scotland, France, and Ireland, Defender of the Faith, &c., to all to whom these presents shall come, greeting: Whereas our Bishops, Deans of our Cathedral Churches, Archdeacons, Chapters, and Colleges, and the other Clergy of every Diocese within the province of Canterbury,.being summoned and called by virtue of our Writ directed to the Most Reverend Father in God, John, late Archbishop of Canterbury, and bearing date the one and thirtieth day of January, in the first year of our reign of England, France, and Ireland, and of Scotland the thirty-seventh, to have appeared before him in our Cathedral Church of St. Paul in London, the twentieth day of March then next ensuing, or elsewhere, as he should have thought it most convenient, to treat, consent, and conclude upon certain difficult and urgent affairs mentioned in the said Writ; did thereupon, at the time appointed, and within the Cathedral Church of St. Paul, aforesaid, assemble themselves, and appear in convocation for that purpose, according to our said Writ, before the Right Reverend Father

in God, Richard, Bishop of London, duly (upon a second Writ of ours, dated the ninth day of March aforesaid) authorized, appointed, and constituted, by reason of the said Archbishop of Canterbury his death, President of the said Convocation, to execute those things, which, by virtue of our first Writ, did appertain to him the said Archbishop to have executed, if he had lived: We, for divers urgent and weighty causes and considerations us thereunto especially moving, of our especial grace, certain knowledge, and mere motion, did, by virtue of our Prerogative Royal, and Supreme Authority in Causes Ecclesiastical, give and grant by our several Letters Patent under our Great Seal of England, the one dated the twelfth day of April last past, and the other the twenty-fifth day of June then next following, full, free, and lawful liberty, licence, power, and authority unto the said Bishop of London, President of the said Convocation, and to the other Bishops, Deans, Archdeacons, Chapters, and Colleges, and the rest of the Clergy before mentioned, of the said Province, that they from time to time, during our first Parliament now prorogued, might confer, treat, debate, consider, consult, and agree of and upon such Canons, Orders, Ordinances, and Constitutions, as they should think necessary, fit, and convenient, for the honour and service of Almighty God, the good and quiet of the Church, and the better government thereof, to be from time to time observed, performed, fulfilled, and kept as well by the Archbishops of Canterbury, the Bishops, and their Successors, and the rest of the whole Clergy of the said Province of Canterbury, in their several callings, offices, functions, ministries, degrees, and administrations; as also by all and every Dean of the Arches, and other Judge of the said Archbishop's Courts, Guardians of Spiritualities, Chancellors, Deans, and Chapters, Archdeacons, Commissaries, Officials, Registrars, and all and every other Ecclesiastical Officers, and their inferior Ministers, whatsoever, of the same Province of Canterbury, in their and every other of their distinct Courts, and in the order and manner of their and every of their proceedings: and by all other persons within this realm, as far as lawfully being members of the Church, it may concern them, as in our said Letters Patent amongst other clauses more at large doth appear. Forasmuch as the said Bishop of London, President of the said Convocation, and others, the said Bishops, Deans, Archdeacons, Chapters, and Colleges, with the rest of the Clergy, having met together at the time and place before mentioned, and then and there by virtue of

our said authority granted unto them, treated of, concluded, and agreed upon certain Canons, Orders, Ordinances, and Constitutions, to the end and purpose by us limited and prescribed unto them; and have thereupon offered and presented the same unto us, most humbly desiring us to give our royal assent unto their said Canons, Orders, Ordinances, and Constitutions, according to the form of a certain Statute or Act of Parliament, made in that behalf in the twenty-fifth year of the reign of King Henry the Eighth, and by our said Prerogative Royal and Supreme Authority, in Causes Ecclesiastical, to ratify by our Letters Patent under our Great Seal of England, and to confirm the same, the title and tenor of them being word for word as ensueth:

OF THE CHURCH OF ENGLAND.

1. *The King's Supremacy over the Church of England, in Causes Ecclesiastical, to be maintained.*

As our duty to the King's most excellent Majesty requireth, we first decree and ordain, That the Archbishop of Canterbury, (from time to time,) all Bishops of this province, all Deans, Archdeacons, Parsons, Vicars, and all other Ecclesiastical Persons, shall faithfully keep and observe, and (as much as in them lieth) shall cause to be observed and kept of others, all and singular laws and statutes, made for restoring to the Crown of this kingdom the ancient jurisdiction over the State Ecclesiastical, and abolishing of all foreign power repugnant to the same. Furthermore, all Ecclesiastical Persons, having cure of souls, and all other Preachers, and Readers of Divinity Lectures, shall, to the uttermost of their wit, knowledge, and learning, purely and sincerely, without any colour or dissimulation, teach, manifest, open, and declare, four times every year at the least, in their sermons and other collations and lectures, that all usurped and foreign power (forasmuch as the same hath no establishment nor ground by the law of God) is for the most just causes taken away and abolished; and that therefore no manner of obedience, or

subjection, within his Majesty's realms and dominions, is due unto any such foreign power, but that the King's power, within his realms of England, Scotland, and Ireland, and all other his dominions and countries, is the highest power under God; to whom all men, as well inhabitants, as born within the same, do by God's laws owe most loyalty and obedience, afore and above all other powers and potentates in the earth.

2. *Impugners of the King's Supremacy censured.*

Whosoever shall hereafter affirm, That the King's Majesty hath not the same authority in Causes Ecclesiastical, that the godly Kings had amongst the Jews and Christian Emperors of the primitive Church; or impeach in any part his regal supremacy in the said causes restored to the Crown, and by the laws of this realm therein established; let him be excommunicated *ipso facto*, and not restored, but only by the Archbishop, after his repentance, and public revocation of those his wicked errors.

3 *The Church of England a true and Apostolical Church.*

Whosoever shall hereafter affirm, That the Church of England, by law established under the King's Majesty, is not a true and Apostolical Church, teaching and maintaining the doctrine of the Apostles; let him be excommunicated *ipso facto*, and not restored, but only by the Archbishop, after his repentance, and public revocation of this his wicked error.

4. *Impugners of the Public Worship of God, established in the Church of England, censured.*

Whosoever shall hereafter affirm, That the form of God's worship in the Church of England, established by law, and contained in the Book of Common Prayer and Administration of Sacraments, is a corrupt, superstitious, or unlawful worship of God, or containeth any thing in it that is repugnant to the Scriptures; let him be excommunicated *ipso facto*, and not restored, but by

the Bishop of the place, or Archbishop, after his repentance, and public revocation of such his wicked errors.

5. *Impugners of the Articles of Religion, established in the Church of England, censured.*

Whosoever shall hereafter affirm, That any of the nine and thirty Articles agreed upon by the Archbishops and Bishops of both provinces, and the whole Clergy, in the Convocation holden at London, in the year of our Lord God one thousand five hundred sixty-two, for avoiding diversities of opinions, and for the establishing of consent touching true Religion, are in any part superstitious or erroneous, or such as he may not with a good conscience subscribe unto; let him be excommunicated *ipso facto*, and not restored, but only by the Archbishop, after his repentance, and public revocation of such his wicked errors.

6. *Impugners of the Rites and Ceremonies, established in the Church of England, censured.*

Whosoever shall hereafter affirm, That the Rites and Ceremonies of the Church of England by law established are wicked, antichristian, or superstitious, or such as, being commanded by lawful authority, men, who are zealously and godly affected, may not with any good conscience approve them, use them, or, as occasion requireth, subscribe unto them; let him be excommunicated *ipso facto*, and not restored until he repent, and publicly revoke such his wicked errors.

7. *Impugners of the Government of the Church of England by Archbishops, Bishops, &c., censured.*

Whosoever shall hereafter affirm, That the government of the Church of England under his Majesty by Archbishops, Bishops, Deans, Archdeacons, and the rest that bear office in the same, is antichristian, or repugnant to the Word of God; let him be excommunicated *ipso facto*, and so continue until he repent, and publicly revoke such his wicked errors.

8. *Impugners of the Form of Consecrating and Ordering Archbishops, Bishops, &c., in the Church of England, censured.*

Whosoever shall hereafter affirm or teach, That the form and manner of making and consecrating Bishops, Priests, and Deacons, containeth any thing in it that is repugnant to the Word of God, or that they who are made Bishops, Priests, or Deacons, in that form, are not lawfully made, nor ought to be accounted, either by themselves or others, to be truly either Bishops, Priests, or Deacons, until they have some other calling to those divine offices; let him be excommunicated *ipso facto*, not to be restored until he repent, and publicly revoke such his wicked errors.

9. *Authors of Schism in the Church of England censured.*

Whosoever shall hereafter separate themselves from the Communion of Saints, as it is approved by the Apostles' Rules, in the Church of England, and combine themselves together in a new brotherhood, accounting the Christians, who are conformable to the doctrine, government, rites, and ceremonies of the Church of England, to be profane, and unmeet for them to join with in Christian profession; let them be excommunicated *ipso facto*, and not restored, but by the Archbishop, after their repentance, and public revocation of such their wicked errors.

10. *Maintainers of Schismatics in the Church of England censured.*

Whosoever shall hereafter affirm, That such Ministers as refuse to subscribe to the form and manner of God's worship in the Church of England, prescribed in the Communion Book, and their adherents, may truly take unto them the name of another Church not established by law, and dare presume to publish it, That this their pretended Church hath of long time groaned under the burden of certain grievances imposed upon it,

and upon the members thereof before mentioned, by the Church of England, and the Orders and Constitutions therein by law established; let them be excommunicated, and not restored until they repent, and publicly revoke such their wicked errors.

11. *Maintainers of Conventicles, censured.*

Whosoever shall hereafter affirm or maintain, That there are within this realm other meetings, assemblies, or congregations of the King's born subjects, than such as by the laws of this land are held and allowed, which may rightly challenge to themselves the name of true and lawful Churches; let him be excommunicated, and not restored, but by the Archbishop, after his repentance, and public revocation of such his wicked errors.

12. *Maintainers of Constitutions made in Conventicles, censured.*

Whosoever shall hereafter affirm, that it is lawful for any sort of Ministers and lay persons, or of either of them, to join together, and make rules, orders, or constitutions, in Causes Ecclesiastical, without the King's authority, and shall submit themselves to be ruled and governed by them; let them be excommunicated *ipso facto*, and not be restored until they repent, and publicly revoke those their wicked and Anabaptistical errors.

OF DIVINE SERVICE, AND ADMINISTRATION OF THE SACRAMENTS.

13. *Due Celebration of Sundays and Holy-days.*

All manner of persons within the Church of England shall from henceforth celebrate and keep the Lord's Day, commonly called Sunday, and other Holy-days, according to God's holy will and pleasure, and the orders of the Church of England prescribed in that behalf; that is, in hearing the Word of God read and taught; in private and public prayers; in acknowledging their offences to God, and amendment of the same; in reconciling themselves charitably to their neighbours where displeasure hath been; in oftentimes receiving

the Communion of the body and blood of Christ; in visiting of the poor and sick; using all godly and sober conversation.

14. *The Prescript Form of Divine Service to be used on Sundays and Holy-days.*

The Common Prayer shall be said or sung distinctly and reverently upon such days as are appointed to be kept holy by the Book of Common Prayer, and their Eves, and at convenient and usual times of those days, and in such place of every Church as the Bishop of the diocese, or Ecclesiastical Ordinary of the place, shall think meet for the largeness or straitness of the same, so as the people may be most edified. All Ministers likewise shall observe the Orders, Rites, and Ceremonies prescribed in the Book of Common Prayer, as well in reading the holy Scriptures, and saying of Prayers, as in administration of the Sacraments, without either diminishing in regard of preaching, or in any other respect, or adding any thing in the matter or form thereof.

15. *Litany to be read on Wednesdays and Fridays.*

The Litany shall be said or sung when, and as it is set down in the Book of Common Prayer, by the Parsons, Vicars, Ministers, or Curates, in all Cathedral, Collegiate, Parish Churches and Chapels, in some convenient place, according to the discretion of the Bishop of the diocese, or Ecclesiastical Ordinary of the place. And that we may speak more particularly, upon Wednesdays and Fridays weekly, though they be not Holy-days, the Minister, at the accustomed hours of Service, shall resort to the Church or Chapel, and, warning being given to the people by tolling of a bell, shall say the Litany prescribed in the Book of Common Prayer: whereunto we wish every householder dwelling within half a mile of the Church to come, or send one at least of his household, fit to join with the Minister in prayers.

16. *Colleges to use the prescript Form of Divine Service.*

In the whole Divine Service, and administration of the holy Communion, in all Colleges and Halls in both Universities, the Order, Form, and Ceremonies shall be duly observed, as they are set down and prescribed in the Book of Common Prayer, without any omission or alteration.

17. *Students in Colleges to wear Surplices in time of Divine Service.*

All Masters and Fellows of Colleges or Halls, and all the Scholars and Students in either of the Universities, shall in their Churches and Chapels, upon all Sundays, Holy-days, and their Eves, at the time of Divine Service, wear Surplices, according to the order of the Church of England: and such as are Graduates shall agreeably wear with their Surplices such Hoods as do severally appertain unto their degrees.

18. *A Reverence and Attention to be used within the Church in time of Divine Service.*

In the time of Divine Service, and of every part thereof, all due reverence is to be used; for it is according to the Apostle's rule, *Let all things be done decently and according to order;* answerably to which decency and order, we judge these our directions following: No man shall cover his head in the Church or Chapel in the time of Divine Service, except he have some infirmity; in which case let him wear a night-cap or coif. All manner of persons then present shall reverently kneel upon their knees, when the general Confession, Litany, and other prayers are read; and shall stand up at the saying of the Belief, according to the rules in that behalf prescribed in the Book of Common Prayer: and likewise when in time of Divine Service the Lord Jesus shall be mentioned, due and lowly reverence shall be done by all persons present, as it hath been accustomed: testifying by these outward ceremonies and gestures, their inward humility, Christian resolution, and due acknowledgment that the Lord Jesus Christ,

the true and eternal Son of God, is the only Saviour of the world, in whom alone all the mercies, graces, and promises of God to mankind, for this life, and the life to come, are fully and wholly comprised. None, either man, woman, or child, of what calling soever, shall be otherwise at such times busied in the Church, than in quiet attendance to hear, mark, and understand that which is read, preached, or ministered; saying in their due places audibly with the Minister, the Confession, the Lord's Prayer, and the Creed; and making such other answers to the public prayers, as are appointed in the Book of Common Prayer; neither shall they disturb the Service or Sermon, by walking or talking, or any other way; nor depart out of the Church during the time of Service or Sermon, without some urgent or reasonable cause.

19. *Loiterers not to be suffered near the Church in time of Divine Service.*

The Churchwardens or Questmen, and their assistants, shall not suffer any idle persons to abide either in the Church-yard or Church-porch, during the time of Divine Service, or Preaching, but shall cause them either to come in, or to depart.

20. *Bread and Wine to be provided against every Communion.*

The Churchwardens of every parish, against the time of every Communion, shall, at the charge of the parish, with the advice and direction of the Minister, provide a sufficient quantity of fine white Bread, and of good and wholesome Wine, for the number of Communicants that shall from time to time receive there: which Wine we require to be brought to the Communion-table in a clean and sweet standing pot or stoop of pewter, if not of purer metal.

21. *The Communion to be Thrice a Year received.*

In every Parish Church and Chapel, where Sacraments are to be administered within this realm, the holy Communion shall be administered by the Parson,

Vicar, or Minister, so often, and at such times as every parishioner may communicate at the least thrice in the year, (whereof the feast of Easter to be one,) according as they are appointed by the Book of Common Prayer. Provided, That every Minister, as oft as he administereth the Communion, shall first receive that Sacrament himself. Furthermore, no Bread or Wine newly brought shall be used; but first the words of Institution shall be rehearsed, when the said Bread and Wine be present upon the Communion-table. Likewise, the Minister shall deliver both the Bread and the Wine to every Communicant severally.

22. *Warning to be given beforehand for the Communion.*

Whereas every lay person is bound to receive the holy Communion thrice every year, and many notwithstanding do not receive that Sacrament once in a year we do require every Minister to give warning to his parishioners publicly in the Church at Morning Prayer, the Sunday before every time of his administering that holy Sacrament, for their better preparation of themselves; which said warning we enjoin the parishioners to accept and obey, under the penalty and danger of the law.

23. *Students in Colleges to receive the Communion Four times a Year.*

In all Colleges and Halls within both the Universities, the Masters and Fellows, such especially as have any pupils, shall be careful that all their said pupils, and the rest that remain amongst them, be well brought up, and thoroughly instructed in points of religion, and that they do diligently frequent public Service and Sermons, and receive the holy Communion; which we ordain to be administered in all such Colleges and Halls the first or second Sunday of every month, requiring all the said Masters, Fellows, and Scholars, and all the rest of the Students, Officers, and all other the Servants there, so to be ordered, that every one of them shall communicate four times in the year at the least, kneeling reverently and decently upon their knees, according

to the order of the Communion Book prescribed in that behalf.

24. *Copes to be worn in Cathedral Churches by those that administer the Communion.*

In all Cathedral and Collegiate Churches the holy Communion shall be administered upon principal feast-days, sometimes by the Bishop, if he be present, and sometimes by the Dean, and at sometimes by a Canon or Prebendary, the Principal Minister using a decent Cope, and being assisted with the Gospeller and Epistler agreeably according to the Advertisements published *Anno* 7. *Eliz.* The said Communion to be administered at such times, and with such limitation, as is specified in the Book of Common Prayer. Provided, That no such limitation by any construction shall be allowed of, but that all Deans, Wardens, Masters or Heads of Cathedral and Collegiate Churches, Prebendaries, Canons, Vicars, Petty Canons, Singing-men, and all others of the foundation, shall receive the Communion four times yearly at the least.

25. *Surplices and Hoods to be worn in Cathedral Churches when there is no Communion.*

In the time of Divine Service and Prayers in all Cathedral and Collegiate Churches, when there is no Communion, it shall be sufficient to wear Surplices; saving that all Deans, Masters, and Heads of Collegiate Churches, Canons, and Prebendaries, being Graduates, shall daily, at the times both of Prayer and Preaching, wear with their Surplices such Hoods as are agreeable to their degrees.

26. *Notorious Offenders not to be admitted to the Communion.*

No Minister shall in any wise admit to the receiving of the holy Communion, any of his cure or flock, which be openly known to live in sin notorious, without repentance; nor any who have maliciously and openly contended with their neighbours, until they shall be reconciled; nor any Churchwardens or Side-men, who,

having taken their oaths to present to their Ordinaries all such public offences as they are particularly charged to inquire of in their several parishes, shall (notwithstanding their said oaths, and that their faithful discharging of them is the chief means whereby public sins and offences may be reformed and punished) wittingly and willingly, desperately and irreligiously, incur the horrible crime of perjury, either in neglecting or in refusing to present such of the said enormities and public offences, as they know themselves to be committed in their said parishes, or are notoriously offensive to the congregation there; although they be urged by some of their neighbours, or by their Minister, or by their Ordinary himself, to discharge their consciences by presenting of them, and not to incur so desperately the said horrible sin of perjury.

27. *Schismatics not to be admitted to the Communion.*

No Minister, when he celebrateth the Communion, shall wittingly administer the same to any but to such as kneel, under pain of suspension; nor, under the like pain, to any that refuse to be present at Public Prayers according to the Orders of the Church of England; nor to any that are common and notorious depravers of the Book of Common Prayer and Administration of the Sacraments, and of the Orders, Rites, and Ceremonies therein prescribed, or of any thing that is contained in any of the Articles agreed upon in the Convocation, one thousand five hundred sixty and two or of any thing contained in the Book of ordering the Priests and Bishops; or to any that have spoken against and depraved his Majesty's sovereign authority in Causes Ecclesiastical; except every such person shall first acknowledge to the Minister, before the Churchwardens, his repentance for the same, and promise by word (if he cannot write) that he will do so no more; and except (if he can write) he shall first do the same under his hand-writing, to be delivered to the Minister, and by him sent to the Bishop of the diocese, or Ordinary of the place. Provided, That every Minister so repelling any, as is specified either in this or in the next precedent

Constitution, shall, upon complaint, or being required by the Ordinary, signify the cause thereof unto him, and therein obey his order and direction.

28. *Strangers not to be admitted to the Communion.*

The Churchwardens or Questmen, and their assistants, shall mark, as well as the Minister, whether all and every of the Parishioners come so often every year to the holy Communion, as the Laws and our Constitutions do require; and whether any Strangers come often and commonly from other parishes to their Church; and shall show their Minister of them, lest perhaps they be admitted to the Lord's Table amongst others, which they shall forbid; and remit such home to their own parish Churches and Ministers, there to receive the Communion with the rest of their own neighbours.

29. [*Fathers not to be Godfathers in Baptism, and*] *Children not Communicants* [*not to be Godparents in Baptism*].

No [parent shall be urged to be present, nor be admitted to answer as Godfather for his own Child; nor any*] Godfather or Godmother shall be suffered to make any other answer or speech, than by the Book of Common Prayer is prescribed in that behalf: neither shall any person be admitted Godfather or Godmother to any Child at Christening or Confirmation, before the said person so undertaking hath received the holy Communion.

30. *The lawful Use of the Cross in Baptism explained.*

We are sorry that his Majesty's most princely care and pains taken in the Conference at Hampton Court, amongst many other points, touching this one of the Cross in Baptism, hath taken no better effect with many, but that still the use of it in Baptism is so greatly stuck at and impugned. For the further declaration therefore of the true use of this ceremony, and for the removing of all such scruple as might any ways trouble the consciences of them who are indeed rightly religious, following the royal steps of our most worthy King, because he therein followeth the rules of the Scriptures, and the practice of the primitive Church; we do

* Note. A new Canon omitting these words, and with the above alteration of title, was made and published by the Convocation of the Province of Canterbury, June 29, 1865, but has not yet (May 24, 1869) been confirmed by Royal Letters Patent.

commend to all the true members of the Church of England these our directions and observations ensuing.

First, it is to be observed, that although the Jews and Ethnicks derided both the Apostles and the rest of the Christians, for preaching and believing in Him who was crucified upon the Cross; yet all, both Apostles and Christians, were so far from being discouraged from their profession by the ignominy of the Cross, as they rather rejoiced and triumphed in it. Yea, the Holy Ghost by the mouths of the Apostles did honour the name of the Cross (being hateful among the Jews) so far, that under it he comprehended not only Christ crucified, but the force, effects, and merits of His Death and Passion, with all the comforts, fruits, and promises, which we receive or expect thereby.

Secondly, the honour and dignity of the name of the Cross begat a reverend estimation even in the Apostles' times (for aught that is known to the contrary) of the Sign of the Cross which the Christians shortly after used in all their actions: thereby making an outward show and profession, even to the astonishment of the Jews, that they were not ashamed to acknowledge Him for their Lord and Saviour, who died for them upon the Cross. And this Sign they did not only use themselves with a kind of glory, when they met with any Jews, but signed therewith their Children when they were christened, to dedicate them by that badge to His service, whose benefits bestowed upon them in Baptism the name of the Cross did represent. And this use of the Sign of the Cross in Baptism was held in the primitive Church, as well by the Greeks as the Latins, with one consent and great applause. At what time, if any had opposed themselves against it, they would certainly have been censured as enemies of the name of the Cross, and consequently of Christ's merits, the Sign whereof they could no better endure. This continual and general use of the Sign of the Cross is evident by many testimonies of the ancient Fathers.

Thirdly, it must be confessed, that in process of time the Sign of the Cross was greatly abused in the Church of Rome, especially after that corruption of Popery had

once possessed it. But the abuse of a thing doth not take away the lawful use of it. Nay, so far was it from the purpose of the Church of England to forsake and reject the Churches of Italy, France, Spain, Germany, or any such like Churches, in all things which they held and practised, that, as the Apology of the Church of England confesseth, it doth with reverence retain those ceremonies, which doth neither endamage the Church of God, nor offend the minds of sober men; and only departed from them in those particular points, wherein they were fallen both from themselves in their ancient integrity, and from the Apostolical Churches, which were their first founders. In which respect, amongst some other very ancient ceremonies, the Sign of the Cross in Baptism hath been retained in this Church, both by the judgment and practice of those reverend Fathers and great Divines in the days of King Edward the Sixth, of whom some constantly suffered for the profession of the truth; and others being exiled in the time of Queen Mary, did after their return, in the beginning of the reign of our late dead Sovereign, continually defend and use the same. This resolution and practice of our Church hath been allowed and approved by the censure upon the Communion Book in King Edward the Sixth his days, and by the harmony of Confessions of later years: because indeed the use of this Sign in Baptism was ever accompanied here with such sufficient cautions and exceptions against all Popish superstition and error, as in the like cases are either fit or convenient.

First, the Church of England, since the abolishing of Popery, hath ever held and taught, and so doth hold and teach still, that the Sign of the Cross used in Baptism is no part of the substance of that Sacrament: for when the Minister, dipping the infant in water, or laying water upon the face of it, (as the manner also is,) hath pronounced these words, *I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost*, the infant is fully and perfectly baptized. So as the Sign of the Cross being afterwards used, doth neither add any thing to the virtue and perfection of Baptism, nor being

omitted doth detract any thing from the effect and substance of it.

Secondly, it is apparent in the Communion Book, that the infant baptized is, by virtue of Baptism, before it be signed with the Sign of the Cross, received into the congregation of Christ's flock, as a perfect member thereof, and not by any power ascribed unto the Sign of the Cross. So that for the very remembrance of the Cross, which is very precious to all them that rightly believe in Jesus Christ, and in the other respects mentioned, the Church of England hath retained still the Sign of it in Baptism; following therein the primitive and apostolical Churches, and accounting it a lawful outward ceremony and honourable badge, whereby the infant is dedicated to the Service of Him that died upon the Cross, as by the words used in the Book of Common Prayer it may appear.

Lastly, the use of the Sign of the Cross in Baptism, being thus purged from all popish superstition and error, and reduced in the Church of England to the primary institution of it, upon those true rules of doctrine concerning things indifferent, which are consonant to the Word of God, and the judgment of all the ancient Fathers, we hold it the part of every private man, both Minister and other, reverently to retain the true use of it prescribed by public authority: considering that things of themselves indifferent do in some sort alter their natures, when they are either commanded or forbidden by a lawful magistrate; and may not be omitted at every man's pleasure, contrary to the law, when they be commanded, nor used when they are prohibited.

MINISTERS, THEIR ORDINATION, FUNCTION, AND CHARGE.

31. *Four solemn Times appointed for the making of Ministers.*

Forasmuch as the ancient Fathers of the Church, led by example of the Apostles, appointed prayers and fasts to be used at the solemn Ordering of Ministers; and to that purpose allotted certain times, in which

only Sacred Orders might be given or conferred: we, following their holy and religious example, do constitute and decree, that no Deacons or Ministers be made and ordained, but only upon the Sundays immediately following *Jejunia quatuor temporum*, commonly called *Ember Weeks*, appointed in ancient time for prayer and fasting, (purposely for this cause at their first institution,) and so continued at this day in the Church of England: and that this be done in the Cathedral or Parish Church where the Bishop resideth, and in the time of Divine Service, in the presence not only of the Archdeacon, but of the Dean and two Prebendaries at the least, or, (if they shall happen by any lawful cause to be let or hindered) in the presence of four other grave persons, being Masters of Arts at the least, and allowed for public Preachers.

32. *None to be made Deacon and Minister both in one Day.*

The office of Deacon being a step or degree to the Ministry, according to the judgment of the ancient Fathers, and the practice of the primitive Church; we do ordain and appoint, that hereafter no Bishop shall make any person, of what qualities or gifts soever, a Deacon and a Minister both together upon one day; but that the order in that behalf prescribed in the Book of making and consecrating Bishops, Priests, and Deacons, be strictly observed. Not that always every Deacon should be kept from the Ministry for a whole year, when the Bishop shall find good cause to the contrary; but that there being now four times appointed in every year for the Ordination of Deacons and Ministers, there may ever be some time of trial of their behaviour in the office of Deacon, before they be admitted to the order of Priesthood.

33. *The Titles of such as are to be made Ministers.*

It hath been long since provided by many decrees of the ancient Fathers, that none should be admitted either Deacon or Priest, who had not first some certain place where he might use his function. According to

which examples we do ordain, that henceforth no person shall be admitted into Sacred Orders, except he shall at that time exhibit to the Bishop, of whom he desireth imposition of hands, a Presentation of himself to some Ecclesiastical Preferment then void in that diocese; or shall bring to the said Bishop a true and undoubted certificate, that either he is provided of some Church within the said diocese, where he may attend the cure of souls, or of some Minister's place vacant, either in the Cathedral Church of that diocese, or in some other Collegiate Church therein also situate, where he may execute his ministry; or that he is a Fellow, or in right as a Fellow, or to be a Conduct or Chaplain in some College in Cambridge or Oxford; or except he be a Master of Arts of five years standing, that liveth of his own charge in either of the Universities; or except by the Bishop himself, that doth ordain him Minister, he be shortly after to be admitted either to some Benefice or Curateship then void. And if any Bishop shall admit any person into the ministry, that hath none of these titles as is aforesaid, then he shall keep and maintain him with all things necessary, till he do prefer him to some Ecclesiastical Living. And if the said Bishop shall refuse so to do, he shall be suspended by the Archbishop, being assisted with another Bishop, from giving of Orders by the space of a year.

34. *The Quality of such as are to be made Ministers.*

No Bishop shall henceforth admit any person into Sacred Orders, which is not of his own diocese, except he be either of one of the Universities of this realm, or except he shall bring Letters Dimissory (so termed) from the Bishop of whose diocese he is; and desiring to be a Deacon, is three and twenty years old; and to be a Priest, four and twenty years complete; and hath taken some degree of school in either of the said Universities; or at the least, except he be able to yield an account of his faith in Latin, according to the Articles of Religion approved in the Synod of the Bishops and Clergy of this realm, one thousand five hundred sixty and two, and to confirm the same by sufficient testi-

monies out of the holy Scriptures; and except moreover he shall then exhibit Letters Testimonial of his good life and conversation, under the seal of some College in Cambridge or Oxford, where before he remained, or of three or four grave Ministers, together with the subscription and testimony of other credible persons, who have known his life and behaviour by the space of three years next before.

35. *The examination of such as are to be made Ministers.*

The Bishop, before he admit any person to holy Orders, shall diligently examine him in the presence of those Ministers that shall assist him at the imposition of hands; and if the said Bishop have any lawful impediment, he shall cause the said Ministers carefully to examine every such person so to be ordered. Provided, that they who shall assist the Bishop in examining and laying on of hands, shall be of his Cathedral Church, if they may conveniently be had, or other sufficient Preachers of the same diocese, to the number of three at the least: and if any Bishop or Suffragan shall admit any to Sacred Orders who is not so qualified and examined, as before we have ordained, the Archbishop of his province having notice thereof, and being assisted therein by one Bishop, shall suspend the said Bishop or Suffragan so offending, from making either Deacons or Priests for the space of two years.

36. * *Declaration and Subscription required of such as are to be made Ministers.*

No person shall hereafter be received into the Ministry, nor either by institution or collation admitted to any Ecclesiastical Living, nor suffered to preach, to catechize, or to be a Lecturer or Reader of Divinity, in either University, or in any Cathedral or Collegiate Church, City, or Market-town, Parish Church, Chapel, or in

* Note. This and the 37th, 38th, and 40th Canon were made and published by the Convocations of Canterbury and York, and confirmed by Royal Letters Patent, in the year 1865, in place of other Canons made in the year 1603.

any other place within this realm, except he be licensed either by the Archbishop, or by the Bishop of the diocese, where he is to be placed, under their hands and seals, or by one of the two Universities under their seal likewise; and except he shall first make and subscribe the following declaration, which, for the avoiding of all ambiguities, he shall subscribe in this order and form of words, setting down both his Christian and surname, viz.

"*I* A. B. *do solemnly make the following declaration; I assent to the Thirty-nine Articles of Religion, and to the Book of Common Prayer, and of Ordering of Bishops, Priests, and Deacons; I believe the doctrine of the United Church of England and Ireland, as therein set forth, to be agreeable to the Word of God: and in public prayer and administration of the Sacraments, I will use the form in the said book prescribed, and none other, except so far as shall be ordered by lawful authority.*"

And if any Bishop shall ordain, admit, or license any, as is aforesaid, except he first have declared and subscribed in manner and form as we here have appointed, he shall be suspended from giving of orders and licences to preach for the space of twelve months. But if either of the Universities shall offend therein, we leave them to the danger of the law and his Majesty's censure.

37. **Declaration and Subscription before the Diocesan.*

None licensed, as is aforesaid, to preach, read, lecture, or catechize, coming to reside in any diocese, shall be permitted there to preach, read, lecture, catechize, or minister the Sacraments, or to execute any other Ecclesiastical function, by what authority soever he be thereunto admitted, unless he first make and subscribe

* See foot-note, p. 22.

the declaration aforesaid, in the presence of the Bishop of the diocese, wherein he is to preach, read, lecture, catechize, or administer the Sacraments, as aforesaid.

38. * *Revolters after Declaration and Subscription censured.*

If any Minister, after he hath made and subscribed the declaration aforesaid, shall omit to use the form of Prayer, or any of the Orders or Ceremonies prescribed in the Communion Book, let him be suspended; and if after a month he do not reform and submit himself, let him be excommunicated; and then if he shall not submit himself within the space of another month, let him be deposed from the ministry.

39. *Cautions for Institution of Ministers into Benefices.*

No Bishop shall institute any to a Benefice, who hath been ordained by any other Bishop, except he first show unto him his Letters of Orders, and bring him a sufficient testimony of his former good life and behaviour, if the Bishop shall require it; and lastly, shall appear, on due examination, to be worthy of his ministry.

40. * *A Declaration against Simony at Institution into Benefices.*

To avoid the detestable sin of simony, because buying and selling of spiritual and ecclesiastical functions, offices, promotions, dignities, and livings, is execrable before God; therefore the Archbishop, and all and every Bishop or Bishops, or any other person or persons having authority to admit, institute, collate, install, or to confirm the election of any Archbishop, Bishop, or other person or persons to any spiritual or ecclesiastical function, dignity, promotion, title, office, jurisdiction, place, or benefice with cure or without cure, or to

* See foot-note, p. 40.

any ecclesiastical living whatsoever, shall, before every such admission, institution, collation, installation, or confirmation of election, respectively *cause to be made by* every person hereafter to be admitted, instituted, collated, installed, or confirmed in or to any archbishopric, bishopric, or other spiritual or ecclesiastical function, dignity, promotion, title, office, jurisdiction, place, or benefice with cure or without cure, or in or to any ecclesiastical living whatsoever, *this declaration*, in manner and form following, the same to be *made* by every one whom it concerneth in his own person, and not by a proctor:—

"*I*, A. B., *solemnly declare that I have not made by myself, or by any other person on my behalf, any payment, contract, or promise of any kind whatsoever, which to the best of my knowledge or belief is simoniacal, touching or concerning the obtaining the preferment of ; nor will I at any time hereafter perform or satisfy, in whole or in part, any such kind of payment, contract, or promise made by any other without my knowledge or consent.*"

41. *Licenses for plurality of Benefices limited, and Residence enjoined.*

No Licence or Dispensation for the keeping of more Benefices with Cure than one, shall be granted to any but such only as shall be thought very well worthy for his learning, and very well able and sufficient to discharge his duty; that is, who shall have taken the degree of a Master of Arts at the least in one of the Universities of this realm, and be a public and sufficient Preacher licensed. Provided always, That he be by a good and sufficient caution bound to make his personal residence in each his said Benefices for some reasonable time in every year; and that the said Benefices be not more than thirty miles distant asunder; and lastly, that he have under him in the Benefice, where he doth not reside, a Preacher law-

fully allowed, that is able sufficiently to teach and instruct the people.

42. *Residence of Deans in their Churches.*

Every Dean, Master, or Warden, or chief Governor of any Cathedral or Collegiate Church, shall be resident in his said Cathedral or Collegiate Church fourscore and ten days *conjunctim* or *divisim* in every year at the least, and then shall continue there in preaching the Word of God, and keeping good hospitality, except he shall be otherwise let with weighty and urgent causes, to be approved by the Bishop of the diocese, or in any other lawful sort dispensed with. And when he is present, he, with the rest of the Canons or Prebendaries resident, shall take special care that the statutes and laudable customs of their Church, (not being contrary to the Word of God, or Prerogative Royal,) the statutes of this realm being in force concerning Ecclesiastical Order, and all other Constitutions now set forth and confirmed by his Majesty's authority, and such as shall be lawfully enjoined by the Bishop of the diocese in his Visitation, according to the statutes and customs of the same Church, or the Ecclesiastical laws of this realm, be diligently observed; and that the Petty Canons, Vicars Choral, and other Ministers of their Church, be urged to the study of the holy Scriptures; and every one of them to have the New Testament, not only in English, but also in Latin.

43. *Deans and Prebendaries to preach during their Residence.*

The Dean, Master, Warden, or Chief Governor, Prebendaries, and Canons in every Cathedral and Collegiate Church, shall not only preach there in their own persons so often as they are bound by law, statute, ordinance, or custom, but shall likewise preach in other Churches of the same diocese where they are resident, and especially in those places whence they or their Church receive any yearly rents or profits. And in case they themselves be sick, or lawfully absent, they shall substitute such licensed Preachers to supply their turns, as by

the Bishop of the diocese shall be thought meet to preach in Cathedral Churches. And if any otherwise neglect or omit to supply his course, as is aforesaid, the offender shall be punished by the Bishop, or by him or them to whom the jurisdiction of that Church appertaineth, according to the quality of the offence.

44. *Prebendaries to be resident upon their Benefices.*

No Prebendaries nor Canons in Cathedral or Collegiate Churches, having one or more Benefices with Cure, (and not being Residentiaries in the same Cathedral or Collegiate Churches,) shall, under colour of their said Prebends, absent themselves from their Benefices with Cure above the space of one month in the year, unless it be for some urgent cause, and certain time to be allowed by the Bishop of the diocese. And such of the said Canons and Prebendaries, as by the ordinances of the Cathedral or Collegiate Churches do stand bound to be resident in the same, shall so among themselves sort and proportion the times of the year, concerning residency to be kept in the said Churches, as that some of them always shall be personally resident there; and that all those who be, or shall be, Residentiaries in any Cathedral or Collegiate Church, shall, after the days of their residency appointed by their local statutes or customs expired, presently repair to their Benefices, or some one of them, or to some other charge where the law requireth their presence, there to discharge their duties according to the laws in that case provided. And the Bishop of the diocese shall see the same to be duly performed and put in execution.

45. *Beneficed Preachers, being resident upon their Livings, to preach every Sunday.*

Every beneficed man, allowed to be a Preacher, and residing on his Benefice, having no lawful impediment, shall, in his own Cure, or in some other Church or Chapel, where he may conveniently, near adjoining, (where no Preacher is,) preach one Sermon every Sunday of the year; wherein he shall soberly and sincerely

divide the word of truth, to the glory of God, and to the best edification of the people.

46. *Beneficed Men, not Preachers, to procure monthly Sermons.*

Every beneficed man, not allowed to be a Preacher, shall procure Sermons to be preached in his Cure once in every month at the least, by Preachers lawfully licensed, if his living, in the judgment of the Ordinary, will be able to bear it. And upon every Sunday, when there shall not be a Sermon preached in his Cure, he or his Curate shall read some one of the Homilies prescribed or to be prescribed by authority, to the intents aforesaid.

47. *Absence of beneficed Men to be supplied by Curates that are allowed Preachers.*

Every beneficed man, licensed by the laws of this realm, upon urgent occasions of other service, not to reside upon his Benefice, shall cause his Cure to be supplied by a Curate that is a sufficient and licensed Preacher, if the worth of the Benefice will bear it. But whosoever hath two Benefices shall maintain a Preacher, licensed in the Benefice where he doth not reside, except he preach himself at both of them usually.

48. *None to be Curates but allowed by the Bishop.*

No Curate or Minister shall be permitted to serve in any place without examination and admission of the Bishop of the diocese, or Ordinary of the place, having episcopal jurisdiction, in writing under his hand and seal, having respect to the greatness of the Cure, and meetness of the party. And the said Curates and Ministers, if they remove from one diocese to another, shall not be by any means admitted to serve without testimony of the Bishop of the diocese, or Ordinary of the place, as aforesaid, whence they came, in writing, of their honesty, ability, and conformity to the Ecclesiastical Laws of the Church of England. Nor shall any serve more than one Church or Chapel upon one day, except

that Chapel be a member of the Parish Church or united thereunto, and unless the said Church or Chapel, where such a Minister shall serve in two places, be not able in the judgment of the Bishop or Ordinary, as aforesaid, to maintain a Curate.

49. *Ministers, not allowed Preachers, may not expound.*

No person whatsoever, not examined and approved by the Bishop of the diocese, or not licensed, as is aforesaid, for a sufficient or convenient Preacher, shall take upon him to expound in his own Cure, or elsewhere, any Scripture or matter of Doctrine; but shall only study to read plainly and aptly (without glossing or adding) the Homilies already set forth, or hereafter to be published by lawful authority, for the confirmation of the true faith, and for the good instruction and edification of the people.

50. *Strangers not admitted to preach without showing their Licence.*

Neither the Minister, Churchwardens, nor any other Officers of the Church, shall suffer any man to preach within their Churches or Chapels, but such as, by showing their Licence to preach, shall appear unto them to be sufficiently authorized thereunto, as is aforesaid.

51. *Strangers not admitted to preach in Cathedral Churches, without sufficient authority.*

The Deans, Presidents, and Residentiaries of any Cathedral or Collegiate Church, shall suffer no Stranger to preach unto the people in their Churches, except they be allowed by the Archbishop of the province, or by the Bishop of the same diocese, or by either of the Universities. And if any in his Sermon shall publish any doctrine, either strange, or disagreeing from the Word of God, or from any of the Articles of Religion agreed upon in the Convocation-house, Anno 1562, or from the Book of Common Prayer; the Dean or the Residents shall, by their letters subscribed with some

of their hands that heard him, so soon as may be, give notice of the same to the Bishop of the diocese, that he may determine the matter, and take such order therein as he shall think convenient.

52. *The names of strange Preachers to be noted in a Book.*

That the Bishop may understand (if occasion so require) what Sermons are made in every Church of his diocese, and who presume to preach without Licence, the Churchwardens and Sidemen shall see that the Names of all Preachers, which come to their Church from any other place, be noted in a Book which they shall have ready for that purpose; wherein every preacher shall subscribe his Name, the day when he preached, and the Name of the Bishop of whom he had Licence to preach.

53. *No public opposition between Preachers.*

If any Preacher shall, in the Pulpit particularly, or namely, of purpose, impugn or confute any doctrine delivered by any other Preacher in the same Church, or in any Church near adjoining, before he hath acquainted the Bishop of the diocese therewith, and received order from him what to do in that case, because upon such public dissenting and contradicting there may grow much offence and disquietness unto the people; the Churchwardens, or party aggrieved, shall forthwith signify the same to the said Bishop, and not suffer the said Preacher any more to occupy that place which he hath once abused, except he faithfully promise to forbear all such matter of contention in the Church, until the Bishop hath taken further order therein: who shall with all convenient speed so proceed therein, that public satisfaction may be made in the congregation where the offence was given. Provided, that if either of the parties offending do appeal, he shall not be suffered to preach *pendente lite.*

54. *The Licences of Preachers refusing Conformity to be void.*

If any man licensed heretofore to preach, by any Archbishop, Bishop, or by either of the Universities,

shall at any time from henceforth refuse to conform himself to the Laws, Ordinances, and Rites Ecclesiastical, established in the Church of England, he shall be admonished by the Bishop of the diocese, or Ordinary of the place, to submit himself to the use and due exercise of the same. And if, after such admonition, he do not conform himself within the space of one month, we determine and decree, that the Licence of every such Preacher shall thereupon be utterly void, and of none effect.

55. *The form of a Prayer to be used by all Preachers before their Sermons.*

Before all Sermons, Lectures, and Homilies, the Preachers and Ministers shall move the people to join with them in Prayer in this form, or to this effect, as briefly as conveniently they may: Ye shall pray for Christ's holy Catholic Church, that is, for the whole congregation of Christian people dispersed throughout the whole world, and especially for the Churches of England, Scotland, and Ireland: and herein I require you most especially to pray for the King's most excellent Majesty, our Sovereign Lord JAMES, King of England, Scotland, France, and Ireland, Defender of the Faith, and Supreme Governor in these his realms, and all other his dominions and countries, over all persons in all causes, as well Ecclesiastical as Temporal: ye shall also pray for our gracious Queen ANNE, the noble Prince HENRY, and the rest of the King and Queen's royal issue: ye shall also pray for the Ministers of God's holy Work and Sacraments, as well Archbishops and Bishops, as other Pastors and Curates; ye shall also pray for the King's most honourable Council, and for all the Nobility and Magistrates of this realm; that all and every of these, in their several callings, may serve truly and painfully to the glory of God, and the edifying and well governing of his people, remembering the account that they must make: also ye shall pray for the whole Commons of this realm, that they may live in the true faith and fear of God, in humble obedience to the King, and brotherly

charity one to another. Finally, let us praise God for all those which are departed out of this life in the faith of Christ, and pray unto God that we may have grace to direct our lives after their good example; that, this life ended, we may be made partakers with them of the glorious resurrection in the life everlasting; always concluding with the Lord's Prayer.

56. *Preachers and Lecturers to read Divine Service, and administer the Sacraments twice a Year at least.*

Every Minister, being possessed of a Benefice that hath cure and charge of souls, although he chiefly attend to preaching, and hath a Curate under him to execute the other duties which are to be performed for him in the Church, and likewise every other stipendiary Preacher that readeth any lecture, or catechizeth, or preacheth in any Church or Chapel, shall twice at the least every year read himself the Divine Service upon two several Sundays publicly, and at the usual times, both in the forenoon and afternoon, in the Church which he so possesseth, or where he readeth, catechizeth, or preacheth, as is aforesaid; and shall likewise as often in every year administer the Sacraments of Baptism, if there be any to be baptized, and of the Lord's Supper, in such manner and form, and with the observation of all such rites and ceremonies as are prescribed by the Book of Common Prayer in that behalf; which if he do not accordingly perform, then shall he that is possessed of a Benefice (as before) be suspended; and he that is but a Reader, Preacher, or Catechizer, be removed from his place by the Bishop of the diocese, until he or they shall submit themselves to perform all the said duties, in such manner and sort as before is prescribed.

57. *The Sacraments not to be refused at the Hands of unpreaching Ministers.*

Whereas divers persons, seduced by false teachers, do refuse to have their children baptized by a Minister that is no Preacher, and to receive the Holy Communion at his hands in the same respect, as though the virtue of

those Sacraments did depend upon his ability to preach; forasmuch as the doctrine both of Baptism and of the Lord's Supper is so sufficiently set down in the Book of Common Prayer to be used at the administration of the said Sacraments, as nothing can be added unto it that is material and necessary; we do require and charge every such person, seduced as aforesaid, to reform that their wilfulness, and to submit himself to the order of the Church in that behalf; both the said Sacraments being equally effectual, whether they be ministered by a Minister that is no Preacher, or by one that is a Preacher. And if any hereafter shall offend herein, or leave their own Parish Churches in that respect, and communicate, or cause their children to be baptized, in other parishes abroad, and will not be moved thereby to reform that their error and unlawful course; let them be presented to the Ordinary of the place by the Minister, Churchwardens, and Sidemen, or Questmen of the parishes where they dwell, and there receive such punishment by Ecclesiastical censures, as such obstinacy doth worthily deserve; that is, let them (persisting in their wilfulness) be suspended, and then, after a month's further obstinacy, excommunicated. And likewise, if any Parson, Vicar, or Curate, shall, after the publishing hereof, either receive to the Communion any such persons which are not of his own church and parish, or shall baptize any of their children, thereby strengthening them in their said errors, let him be suspended, and not released thereof, until he do faithfully promise that he will not afterwards offend therein.

58. *Ministers reading Divine Service, and administering the Sacraments, to wear Surplices, and Graduates therewithal Hoods.*

Every Minister saying the public Prayers, or ministering the Sacraments, or other Rites of the Church, shall wear a decent and comely Surplice with sleeves, to be provided at the charge of the parish. And if any question arise touching the matter, decency, or comeliness thereof, the same shall be decided by the discretion of the Ordinary. Furthermore, such Ministers as are Graduates shall wear upon their Surplices, at such

times, such Hoods as by the orders of the Universities are agreeable to their degrees, which no Minister shall wear (being no Graduate) under pain of suspension. Notwithstanding it shall be lawful for such Ministers as are not Graduates to wear upon their Surplices, instead of Hoods, some decent Tippet of black, so it be not silk.

59. *Ministers to Catechise every Sunday.*

Every Parson, Vicar, or Curate, upon every Sunday and Holy-day, before Evening Prayer, shall, for half an hour or more, examine and instruct the youth and ignorant persons of his parish, in the Ten Commandments, the Articles of the Belief, and in the Lord's Prayer; and shall diligently hear, instruct, and teach them the Catechism set forth in the Book of Common Prayer. And all fathers, mothers, masters, and mistresses, shall cause their children, servants, and apprentices, which have not learned the Catechism, to come to the Church at the time appointed, obediently to hear, and to be ordered by the Minister, until they have learned the same. And if any Minister neglect his duty herein, let him be sharply reproved upon the first complaint, and true notice thereof given to the Bishop or Ordinary of the place. If, after submitting himself, he shall willingly offend therein again, let him be suspended; if so the third time, there being little hope that he will be therein reformed, then excommunicated, and so remain until he will be reformed. And likewise if any of the said fathers, mothers, masters, or mistresses, children, servants, or apprentices, shall neglect their duties, as the one sort in not causing them to come, and the other in refusing to learn, as aforesaid; let them be suspended by their Ordinaries, (if they be not children,) and if they so persist by the space of a month, then let them be excommunicated.

60. *Confirmation to be performed once in three Years.*

Forasmuch as it hath been a solemn, ancient, and laudable custom in the Church of God, continued from the Apostles' times, that all Bishops should lay their hands upon children baptized, and instructed in the Catechism of Christian Religion, praying over them, and

blessing them, which we commonly call *Confirmation*, and that this holy action hath been accustomed in the Church in former ages to be performed in the Bishop's visitation every third year; we will and appoint, That every Bishop or his Suffragan, in his accustomed visitation, do in his own person carefully observe the said custom. And if in that year, by reason of some infirmity, he be not able personally to visit, then he shall not omit the execution of that duty of Confirmation the next year after, as he may conveniently.

61. *Ministers to prepare Children for Confirmation.* Every Minister, that hath cure and charge of souls, for the better accomplishing of the orders prescribed in the Book of Common Prayer concerning Confirmation, shall take especial care that none shall be presented to the Bishop for him to lay his hands upon, but such as can render an account of their faith, according to the Catechism in the said Book contained. And when the Bishop shall assign any time for the performance of that part of his duty, every such Minister shall use his best endeavour to prepare and make able, and likewise to procure as many as he can to be then brought, and by the Bishop to be confirmed.

62. *Ministers not to marry any Person without Banns or Licence.* No Minister, upon pain of suspension *per triennium ipso facto*, shall celebrate Matrimony between any persons, without a faculty or licence granted by some of the persons in these our Constitutions expressed, except the Banns of Matrimony have been first published three several Sundays, or Holy-days, in the time of Divine Service, in the Parish Churches and Chapels where the said parties dwell, according to the Book of Common Prayer. Neither shall any Minister, upon the like pain, under any pretence whatsoever, join any persons so licensed in marriage at any unseasonable times, but only between the hours of eight and twelve in the forenoon, nor in any private place, but either in the said Churches or Chapels where one of them dwelleth, and likewise in time of Divine Service; nor when Banns are thrice

asked, and no licence in that respect necessary, before the parents or governors of the parties to be married, being under the age of twenty and one years, shall either personally, or by sufficient testimony, signify to him their consents given to the said Marriage.

Canon amending the 62*nd Canon promulgated by Royal Licence in* 1887.

Ministers to marry only between certain hours. No Minister shall celebrate Matrimony between any persons otherwise than between the hours of eight in the forenoon and three in the afternoon. It shall not be necessary that such celebration of matrimony shall take place in time of divine service.

63. *Ministers of exempt Churches not to marry without Banns, or Licence.*

Every Minister, who shall hereafter celebrate Marriage between any persons contrary to our said Constitutions, or any part of them, under colour of any peculiar liberty or privilege, claimed to appertain to certain Churches and Chapels, shall be suspended *per triennium* by the Ordinary of the place where the offence shall be committed. And if any such Minister shall afterwards remove from the place where he hath committed that fault, before he be suspended, as is aforesaid, then shall the Bishop of the diocese, or Ordinary of the place where he remaineth, upon certificate under the hand and seal of the other Ordinary, from whose jurisdiction he removed, execute that censure upon him.

64. *Ministers solemnly to bid Holy-days.*

Every Parson, Vicar, or Curate, shall in his several charge declare to the people, every Sunday at the time appointed in the Communion-book, whether there be any Holy-days or Fasting-days the week following. And if any do hereafter wittingly offend herein, and being once admonished thereof by his Ordinary, shall again omit that duty, let him be censured according to law, until he submit himself to the due performance of it.

65. *Ministers solemnly to denounce Recusants and Excommunicates.*

All Ordinaries shall, in their several jurisdictions, carefully see and give order, that as well those who for obstinate refusing to frequent Divine Service established

by public authority within this realm of England, as those also (especially of the better sort and condition) who for notorious contumacy, or other notable crimes, stand lawfully excommunicate, (unless within three months immediately after the said sentence of Excommunication pronounced against them, they reform themselves, and obtain the benefit of absolution,) be, every six months ensuing, as well in the Parish Church, as in the Cathedral Church of the diocese in which they remain, by the Minister openly, in time of Divine Service, upon some Sunday, denounced and declared excommunicate, that others may be thereby both admonished to refrain their company and society, and excited the rather to procure out a writ *De excommunicato capiendo*, thereby to bring and reduce them into due order and obedience. Likewise the registrar of every Ecclesiastical Court shall yearly between Michaelmas and Christmas duly certify the Archbishop of the Province of all and singular the premises aforesaid.

66. *Ministers to confer with Recusants.*

Every Minister being a Preacher, and having any Popish Recusant or Recusants in his parish, and thought fit by the Bishop of the diocese, shall labour diligently with them from time to time, thereby to reclaim them from their errors. And if he be no Preacher, or not such a Preacher, then he shall procure, if he can possibly, some that are Preachers so qualified, to take pains with them for that purpose. If he can procure none, then he shall inform the Bishop of the diocese thereof, who shall not only appoint some neighbour Preacher or Preachers adjoining to take that labour upon them, but himself also, as his important affairs will permit him, shall use his best endeavour by instruction, persuasion, and all good means he can devise, to reclaim both them and all other within his diocese so affected.

67. *Ministers to visit the Sick.*

When any person is dangerously sick in any parish, the Minister or Curate, having knowledge thereof, shall resort unto him or her, (if the disease be not known, or probably suspected, to be infectious,) to instruct and com-

fort them in their distress, according to the order of the Communion Book, if he be no Preacher; or if he be a Preacher, then as he shall think most needful and convenient. And, when any is passing out of this life, a bell shall be tolled, and the Minister shall not then slack to do his last duty. And after the party's death, if it so fall out, there shall be rung no more than one short peal, and one other before the burial, and one other after the burial.

68. *Ministers not to refuse to Christen or Bury.*

No Minister shall refuse or delay to christen any child, according to the form of the Book of Common Prayer, that is brought to the Church to him upon Sundays or Holy-days to be christened, or to bury any corpse that is brought to the Church or Churchyard, convenient warning being given him thereof before, in such manner and form as is prescribed in the said Book of Common Prayer. And if he shall refuse to christen the one, or bury the other, (except the party deceased were denounced excommunicated *majori excommunicatione*, for some grievous and notorious crime, and no man able to testify of his repentance,) he shall be suspended by the Bishop of the diocese from his ministry by the space of three months.

69. *Ministers not to defer Christening, if the Child be in danger.*

If any Minister, being duly, without any manner of collusion, informed of the weakness and danger of death of any infant unbaptized in his parish, and thereupon desired to go or come to the place where the said infant remaineth, to baptize the same, shall either wilfully refuse so to do, or of purpose, or of gross negligence, shall so defer the time, as, when he might conveniently have resorted to the place, and have baptized the said infant, it dieth, through such his default, unbaptized; the said Minister shall be suspended for three months; and before his restitution shall acknowledge his fault, and promise before his Ordinary, that he will not wittingly incur the like again. Provided, that where there is a Curate, or a Sub-

stitute, this Constitution shall not extend to the Parson or Vicar himself, but to the Curate or Substitute present.

70. *Ministers to keep a register of Christenings, Weddings, and Burials.*

In every Parish Church and Chapel within this realm, shall be provided one parchment book at the charge of the parish, wherein shall be written the day and year of every Christening, Wedding, and Burial, which have been in that parish since the time that the law was first made in that behalf, so far as the ancient books thereof can be procured, but especially since the beginning of the reign of the late Queen. And for the safe keeping of the said book, the Churchwardens, at the charge of the parish, shall provide one sure coffer, with three locks and keys; whereof the one to remain with the Minister, and the other two with the Churchwardens, severally; so that neither the Minister without the two Churchwardens, nor the Churchwardens without the Minister, shall at any time take that book out of the said coffer. And henceforth, upon every Sabbath-day, immediately after Morning or Evening Prayer, the Minister and Churchwardens shall take the said parchment book out of the said coffer, and the Minister, in the presence of the Churchwardens, shall write and record in the said book the names of all persons christened, together with the names and surnames of their parents, and also the names of all persons married and buried in that parish in the week before, and the day and year of every such Christening, Marriage, and Burial; and that done, they shall lay up that book in the coffer, as before, and the Minister and Churchwardens unto every page of that book, when it shall be filled with such inscriptions, shall subscribe their names. And the Churchwardens shall, once every year, within one month after the five-and-twentieth day of March, transmit unto the Bishop of the diocese, or his Chancellor, a true copy of the names of all persons christened, married, or buried in their parish in the year before, ended the said five-and-twentieth day of March, and the certain days and months in which every such Chris-

tening, Marriage, and Burial was had, to be subscribed with the hands of the said Minister, and Churchwardens, to the end the same may faithfully be preserved in the Registry of the said Bishop; which certificate shall be received without fee. And if the Minister or Churchwardens shall be negligent in performance of any thing herein contained, it shall be lawful for the Bishop or his Chancellor to convent them, and proceed against every of them as contemners of this our Constitution.

71. *Ministers not to preach, or administer the Communion, in private houses.*

No Minister shall preach, or administer the holy Communion, in any private house, except it be in times of necessity, when any being either so impotent as he cannot go to the Church, or very dangerously sick, are desirous to be partakers of that holy Sacrament, upon pain of suspension for the first offence, and excommunication for the second. Provided, that houses are here reputed for private houses, wherein are no Chapels dedicated and allowed by the Ecclesiastical Laws of this realm. And provided also, under the pains before expressed, that no Chaplains do preach or administer the Communion in any other places, but in the Chapels of the said houses, and that also they do the same very seldom upon Sundays and Holy-days; so that both the lords and masters of the said houses, and their families, shall at other times resort to their own Parish Churches, and there receive the holy Communion at the least once every year.

72. *Ministers not to appoint public or private Fasts or Prophecies, or to Exorcise, but by Authority.*

No Minister or Ministers shall, without the licence and direction of the Bishop of the diocese first obtained and had under his hand and seal, appoint or keep any solemn Fasts, either publicly or in any private houses, other than such as by law are, or by public authority shall be appointed, nor shall be wittingly present at any of them, under pain of suspension for the first fault, of excommunication for the second, and of deposition from the ministry for the third. Neither shall any

Minister, not licensed, as is aforesaid, presume to appoint or hold any meetings for Sermons, commonly termed by some Prophecies or Exercises, in market-towns, or other places, under the said pains: nor, without such licence, to attempt upon any pretence whatsoever, either of possession or obsession, by fasting and prayer, to cast out any Devil or Devils, under pain of the imputation of imposture or cosenage, and deposition from the ministry.

73. *Ministers not to hold private Conventicles.*

Forasmuch as all Conventicles, and secret Meetings of Priests and Ministers, have been ever justly accounted very hurtful to the state of the Church wherein they live; we do now ordain and constitute, That no Priests, or Ministers of the Word of God, or any other persons, shall meet together in any private house, or elsewhere, to consult upon any matter or course to be taken by them, or upon their motion or direction by any other, which may any way tend to the impeaching or depraving of the doctrine of the Church of England or of the Book of Common Prayer, or of any part of the government and discipline now established in the Church of England, under pain of excommunication *ipso facto.*

74. *Decency in Apparel enjoined to Ministers.*

The true, ancient, and flourishing Churches of Christ, being ever desirous that their Prelacy and Clergy might be had as well in outward reverence, as otherwise regarded for the worthiness of their ministry, did think it fit, by a prescript form of decent and comely apparel, to have them known to the people, and thereby to receive the honour and estimation due to the special Messengers and Ministers of Almighty God: we, therefore, following their grave judgment, and the ancient custom of the Church of England, and hoping that in time newfangleness of apparel in some factious persons will die of itself, do constitute and appoint, That the Archbishops and Bishops shall not intermit to use the

accustomed apparel of their degrees. Likewise all Deans, Masters of Colleges, Archdeacons, and Prebendaries, in Cathedral and Collegiate Churches, (being Priests or Deacons,) Doctors in Divinity, Law, and Physic, Bachelors in Divinity, Masters of Arts, and Bachelors of Law, having any Ecclesiastical Living, shall usually wear Gowns with standing Collars and Sleeves strait at the hands, or wide Sleeves, as is used in the Universities, with Hoods and Tippets of silk or sarcenet, and square Caps. And that all other Ministers admitted or to be admitted into that function shall also usually wear the like apparel as is aforesaid, except Tippets only. We do further in like manner ordain, That all the said Ecclesiastical Persons above mentioned shall usually wear in their journeys Cloaks with sleeves, commonly called Priests' Cloaks, without guards, welts, long buttons, or cuts. And no Ecclesiastical Person shall wear any Coif or wrought Night-cap, but only plain Night-caps of black silk, satin, or velvet. In all which particulars concerning the apparel here prescribed, our meaning is not to attribute any holiness or special worthiness to the said garments, but for decency, gravity, and order, as is before specified. In private houses, and in their studies, the said Persons Ecclesiastical may use any comely and scholar-like apparel, provided that it be not cut or pinkt; and that in public they go not in their Doublet and Hose, without Coats or Cassocks; and that they wear not any light-coloured Stockings. Likewise poor beneficed men and Curates (not being able to provide themselves long Gowns) may go in short Gowns of the fashion aforesaid.

75. *Sober Conversation required in Ministers.*

No Ecclesiastical Person shall at any time, other than for their honest necessities, resort to any taverns or alehouses, neither shall they board or lodge in any such places. Furthermore, they shall not give themselves to any base or servile labour, or to drinking or riot, spending their time idly by day or by night, playing at dice, cards, or tables, or any other unlawful games: but at all times

convenient they shall hear or read somewhat of the holy Scriptures, or shall occupy themselves with some other honest study or exercise, always doing the things which shall appertain to honesty, and endeavouring to profit the Church of God; having always in mind, that they ought to excel all others in purity of life, and should be examples to the people to live well and christianly, under pain of Ecclesiastical censures, to be inflicted with severity, according to the qualities of their offences.

76. *Ministers at no time to forsake their Calling.*

No man being admitted a Deacon or Minister shall from thenceforth voluntarily relinquish the same, nor afterward use himself in the course of his life as a lay-man, upon pain of excommunication. And the names of all such men, so forsaking their calling, the Church-wardens of the parish where they dwell shall present to the Bishop of the diocese, or to the Ordinary of the place, having episcopal jurisdiction.

SCHOOLMASTERS.

77. *None to teach School without Licence.*

No man shall teach either in public school, or private house, but such as shall be allowed by the Bishop of the diocese, or Ordinary of the place, under his hand and seal, being found meet as well for his learning and dexterity in teaching, as for sober and honest conversation, and also for right understanding of God's true religion; and also except he shall first subscribe to the first and third Articles afore-mentioned simply, and to the two first clauses of the second Article.

78. *Curates desirous to teach to be licensed before others.*

In what Parish Church or Chapel soever there is a Curate, which is a Master of Arts, or Bachelor of Arts, or is otherwise well able to teach youth, and will willingly so do, for the better increase of his living, and

training up of children in principles of true religion; we will and ordain, That a licence to teach youth of the parish where he serveth be granted to none by the Ordinary of that place, but only to the said Curate. Provided always, that this Constitution shall not extend to any Parish or Chapel in country towns, where there is a public school founded already; in which case we think it not meet to allow any to teach grammar, but only him that is allowed for the said public school.

79. *The Duty of Schoolmasters.*

All Schoolmasters shall teach in English or Latin, as the children are able to bear, the larger or shorter Catechism heretofore by public authority set forth. And as often as any Sermon shall be upon holy and festival days within the parish where they teach, they shall bring their scholars to the Church where such Sermon shall be made, and there see them quietly and soberly behave themselves; and shall examine them at times convenient, after their return, what they have borne away of such Sermon. Upon other days, and at other times, they shall train them up with such sentences of holy Scripture, as shall be most expedient to induce them to all godliness; and they shall teach the grammar set forth by King Henry the Eighth, and continued in the times of King Edward the Sixth, and Queen Elizabeth of noble memory, and none other. And if any Schoolmaster being licensed, and having subscribed as aforesaid, shall offend in any of the premises, or either speak, write, or teach against any thing whereunto he hath formerly subscribed, (if upon admonition by the Ordinary he do not amend and reform himself,) let him be suspended from teaching school any longer.

THINGS APPERTAINING TO CHURCHES.

80. *The great Bible and Book of Common Prayer, to be had in every Church.*

The Churchwardens or Questmen of every Church and Chapel shall, at the charge of the parish, provide

the Book of Common Prayer, lately explained in some few points by his Majesty's authority, according to the laws, and his Highness's prerogative in that behalf, and that with all convenient speed, but at the furthest within two months after the publishing of these our Constitutions. And if any parishes be yet unfurnished of the Bible of the largest volume, or of the Books of Homilies allowed by authority, the said Churchwardens shall within convenient time provide the same at the like charge of the parish.

81 *A Font of Stone for Baptism in every Church.*

According to a former Constitution, too much neglected in many places, we appoint, that there shall be a Font of stone in every Church and Chapel where Baptism is to be ministered; the same to be set in the ancient usual places; in which only Font the Minister shall baptize publicly.

82. *A decent Communion-table in every Church.*

Whereas we have no doubt, but that in all Churches within the realm of England, convenient and decent tables are provided and placed for the celebration of the holy Communion, we appoint, that the same tables shall from time to time be kept and repaired in sufficient and seemly manner, and covered, in time of Divine Service, with a carpet of silk or other decent stuff, thought meet by the Ordinary of the place, if any question be made of it, and with a fair linen cloth at the time of the Ministration, as becometh that Table, and so stand, saving when the said holy Communion is to be administered: at which time the same shall be placed in so good sort within the Church or Chancel, as thereby the Minister may be more conveniently heard of the Communicants in his Prayer and Ministration, and the Communicants also more conveniently, and in more number, may communicate with the said Minister; and that the Ten Commandments be set up on the East end of every Church and Chapel, where the people may best see and read the same, and

other chosen sentences written upon the walls of the said Churches and Chapels, in places convenient; and likewise that a convenient seat be made for the Minister to read service in. All these to be done at the charge of the parish.

83. *A Pulpit to be provided in every Church.*

The Churchwardens or Questmen, at the common charge of the Parishioners in every Church, shall provide a comely and decent Pulpit, to be set in a convenient place within the same, by the discretion of the Ordinary of the place, if any question do arise, and to be there seemly kept for the preaching of God's Word.

84. *A Chest for Alms in every Church.*

The Churchwardens shall provide and have, within three months after the publishing of these Constitutions, a strong Chest, with a hole in the upper part thereof, to be provided at the charge of the parish (if there be none such already provided), having three keys: of which one shall remain in the custody of the Parson, Vicar, or Curate, and the other two in the custody of the Churchwardens for the time being: which Chest they shall set and fasten in the most convenient place, to the intent the Parishioners may put into it their alms for their poor neighbours. And the Parson, Vicar, or Curate shall diligently, from time to time, and especially when men make their testaments, call upon, exhort, and move their neighbours to confer and give, as they may well spare, to the said Chest; declaring unto them, that whereas heretofore they have been diligent to bestow much substance otherwise than God commanded, upon superstitious uses, now they ought at this time to be much more ready to help the poor and needy, knowing that to relieve the poor is a sacrifice which pleaseth God; and that also whatsoever is given for their comfort is given to Christ himself, and is so accepted of him that he will mercifully reward the same. The which alms and devotion of the people, the keepers of the keys shall yearly,

quarterly, or oftener (as need requireth,) take out of the Chest, and distribute the same in the presence of most of the parish, or six of the chief of them, to be truly and faithfully delivered to their most poor and needy neighbours.

85. *Churches to be kept in sufficient Reparations.*

The Churchwardens or Questmen shall take care and provide that the Churches be well and sufficiently repaired, and so from time to time kept and maintained, that the windows be well glazed, and that the floors be kept paved, plain, and even, and all things there in such an orderly and decent sort, without dust, or any thing that may be either noisome or unseemly, as best becometh the House of God, and is prescribed in an Homily to that effect. The like care they shall take, that the Churchyards be well and sufficiently repaired, fenced, and maintained with walls, rails, or pales, as have been in each place accustomed, at their charges unto whom by law the same appertaineth: but especially they shall see that in every meeting of the congregation peace be well kept; and that all persons excommunicated, and so denounced, be kept out of the Church.

86. *Churches to be surveyed, and the Decays certified to the high Commissioners.*

Every Dean, Dean and Chapter, Archdeacon, and others which have authority to hold Ecclesiastical Visitations by composition, law, or prescription, shall survey the Churches of his or their jurisdiction once in every three years in his own person, or cause the same to be done; and shall from time to time within the said three years certify the high Commissioners for Causes Ecclesiastical, every year, of such defects in any the said Churches, as he or they do find to remain unrepaired, and the names and surnames of the parties faulty therein. Upon which certificate, we desire that the said high Commissioners will *ex officio mero* send for such parties, and compel them to obey the just and lawful decrees of such Ecclesiastical Ordinaries, making such certificates.

87. *A Terrier of Glebe-lands and other possessions belonging to Churches.*

We ordain, that the Archbishops and all Bishops, within their several dioceses shall procure (as much as in them lieth) that a true note and terrier of all the glebes, lands, meadows, gardens, orchards, houses, stocks, implements, tenements, and portions of tithes, lying out of their parishes (which belong to any Parsonage, or Vicarage, or rural Prebend) be taken by the view of honest men in every parish, by the appointment of the Bishop, (whereof the Minister to be one), and be laid up in the Bishop's Registry, there to be for a perpetual memory thereof.

88. *Churches not to be profaned.*

The Churchwardens or Questmen and their Assistants shall suffer no plays, feasts, banquets, suppers, church-ales, drinkings, temporal courts, or leets, lay-juries, musters, or any other profane usage, to be kept in the Church, Chapel, or Churchyard, neither the bells to be rung superstitiously upon Holy-days or Eves abrogated by the Book of Common Prayer, nor at any other times, without good cause to be allowed by the Minister of the place, and by themselves.

CHURCHWARDENS OR QUESTMEN, AND SIDEMEN OR ASSISTANTS.

89. *The Choice of Churchwardens, and their Account*

All Churchwardens or Questmen in every parish shall be chosen by the joint consent of the Minister and the Parishioners, if it may be: but if they cannot agree upon such a choice, then the Minister shall choose one, and the Parishioners another: and without such a joint or several choice none shall take upon them to be Churchwardens: neither shall they continue any longer than one year in that office, except perhaps they be

chosen again in like manner. And all Churchwardens at the end of their year, or within a month after at the most, shall before the Minister and the Parishioners give up a just account of such money as they have received, and also what particularly they have bestowed in reparations and otherwise, for the use of the Church. And, last of all, going out of their office, they shall truly deliver up to the Parishioners whatsoever money or other things of right belonging to the Church or Parish, which remaineth in their hands, that it may be delivered over by them to the next Churchwardens by bill indented.

90. *The Choice of Sidemen, and their joint Office with Churchwardens.*

The Churchwardens or Questmen of every parish, and two or three or more discreet persons in every parish, to be chosen for Sidemen or Assistants by the Minister and Parishioners, if they can agree, (otherwise to be appointed by the Ordinary of the diocese,) shall diligently see that all the parishioners duly resort to their Church upon all Sundays and Holy-days, and there continue the whole time of Divine Service; and none to walk or to stand idle or talking in the Church, or in the Church-yard, or in the Church-porch, during that time. And all such as shall be found slack or negligent in resorting to the Church (having no great or urgent cause of absence) they shall earnestly call upon them; and after due monition (if they amend not) they shall present them to the Ordinary of the place. The choice of which persons, *viz.* Churchwardens or Questmen, Sidemen, or Assistants, shall be yearly made in Easter-week.

PARISH CLERKS.

91. *Parish Clerks to be chosen by the Minister.*

No Parish Clerk upon any vacation shall be chosen, within the City of London, or elsewhere within the province of Canterbury, but by the Parson or Vicar: or

where there is no Parson or Vicar, by the Minister of that place for the time being; which choice shall be signified by the said Minister, Vicar, or Parson, to the Parishioners the next Sunday following, in the time of Divine Service. And the said Clerk shall be of twenty years of age at the least, and known to the said Parson, Vicar, or Minister, to be of honest conversation, and sufficient for his reading, writing, and also for his competent skill in singing, if it may be. And the said Clerks so chosen shall have and receive their ancient wages, without fraud or diminution, either at the hands of the Churchwardens, at such times as hath been accustomed, or by their own collection, according to the most ancient custom of every parish.

ECCLESIASTICAL COURTS BELONGING TO THE ARCHBISHOP'S JURISDICTION.

92. *None to be cited into divers Courts for Probate of the same Will.*

Forasmuch as many heretofore have been by Apparitors, both of inferior courts, and of the courts of the Archbishop's Prerogative, much distracted, and diversely called and summoned for probate of wills, or to take administrations of the goods of persons dying intestate, and are thereby vexed and grieved with many causeless and unnecessary troubles, molestations, and expenses; we constitute and appoint, That all Chancellors, Commissaries, or Officials, or any other exercising ecclesiastical jurisdiction whatsoever, shall at the first charge with an oath all persons called, or voluntarily appearing before them for the probate of any will or the administration of any goods, whether they know, or (moved by any special inducement) do firmly believe, that the party deceased, whose testament or goods depend now in question, had at the time of his or her death any goods, or good debts in any other diocese or dioceses, or peculiar jurisdiction within that province, than in that wherein

the said party died, amounting to the value of five pounds. And if the said person cited, or voluntarily appearing before him, shall upon his oath affirm, that he knoweth, or (as aforesaid) firmly believeth, that the said party deceased had goods or good debts in any other diocese or dioceses, or peculiar jurisdiction within the said province, to the value aforesaid, and particularly specify and declare the same: then shall he presently dismiss him, not presuming to intermeddle with the probate of the said will, or to grant administration of the goods of the party so dying intestate: neither shall he require or exact any other charges of the said parties, more than such only as are due for the citation, and other process had and used against the said parties upon their further contumacy; but shall openly and plainly declare and profess, that the said cause belongeth to the Prerogative of the Archbishop of that Province; willing and admonishing the party to prove the said will, or require administration of the said goods in the Court of the said Prerogative, and to exhibit before him the said Judge the Probate or administration, under the seal of the Prerogative, within forty days next following. And if any Chancellor, Commissary, Official, or other exercising ecclesiastical jurisdiction whatsoever, or any their Registrar, shall offend herein, let him be *ipso facto* suspended from the execution of his office, not to be absolved or released, until he have restored to the party all expenses by him laid out contrary to the tenor of the premises; and every such probate of any testament, or administration of goods so granted, shall be held void and frustrate to all effects of the law whatsoever.

Furthermore we charge and enjoin, That the Registrar of every inferior Judge do, without all difficulty or delay, certify and inform the Apparitor of the Prerogative Court, repairing unto him once a month, and no oftener, what executors or administrators have been by his said Judge, for the incompetency of his own jurisdiction, dismissed to the said Prerogative Court within the month next before, under pain of a month's suspension from the exercise of his office for every default therein. Provided, that this Canon, or any thing

therein contained, be not prejudicial to any composition between the Archbishop and any Bishop or other Ordinary, nor to any inferior Judge that shall grant any probate of testament or administration of goods, to any party that shall voluntarily desire it, both out of the said inferior court, and also out of the Prerogative. Provided likewise, that if any man die *in itinere*, the goods that he hath about him at that present shall not cause his testament or administration to be liable unto the Prerogative Court.

93. *The Rate of* Bona notabilia *liable to the Prerogative Court.*

Furthermore, we decree and ordain, That no Judge of the Archbishop's Prerogative shall henceforward cite, or cause to be cited, *ex officio*, any person whatsoever to any of the aforesaid intents, unless he have knowledge that the party deceased was at the time of his death possessed of goods and chattels in some other diocese or dioceses, or peculiar jurisdiction within that province, than in that wherein he died, amounting to the value of five pounds at the least; decreeing and declaring that whoso hath not goods in divers dioceses to the said sum or value shall not be accounted to have *Bona notabilia*. Always provided, That this clause, here and in the former Constitution mentioned, shall not prejudice those dioceses, where by composition or custom *Bona notabilia* are rated at a greater sum. And if any Judge of the Prerogative Court, or any his Surrogate, or his Registrar or Apparitor, shall cite, or cause any person to be cited into his court, contrary to the tenor of the premises, he shall restore to the party so cited all his costs and charges, and the acts and proceedings in that behalf shall be held void and frustrate. Which expenses, if the said Judge, or Registrar, or Apparitor, shall refuse accordingly to pay, he shall be suspended from the exercise of his office, until he yield to the performance thereof.

94. *None to be cited into the Arches or Audience, but dwellers within the Archbishop's Diocese, or Peculiars.*

No Dean of the Arches, nor Official of the Archbishop's Consistory, nor any Judge of the Audience, shall henceforward, in his own name, or in the name of the Archbishop, either *ex officio*, or at the instance of any party, originally cite, summon, or any way compel, or procure to be cited, summoned, or compelled, any person which dwelleth not within the particular diocese or peculiar of the said Archbishop, to appear before him or any of them, for any cause or matter whatsoever belonging to ecclesiastical cognizance, without the licence of the Diocesan first had and obtained in that behalf, other than in such particular cases only as are expressly excepted and reserved in and by a statute *Anno* 23 *Hen. VIII. cap.* 9. And if any of the said Judges shall offend herein, he shall for every such offence be suspended from the exercise of his office for the space of three whole months.

95. *The restraint of double Quarrels.*

Albeit by former Constitutions of the Church of England, every Bishop hath had two months' space to inquire and inform himself of the sufficiency and qualities of every Minister, after he hath been presented unto him to be instituted into any benefice: yet, for the avoiding of some inconveniences, we do now abridge and reduce the said two months unto eight and twenty days only. In respect of which abridgment we do ordain and appoint, that no double quarrel shall hereafter be granted out of any of the Archbishop's courts at the suit of any Minister whomsoever, except he shall first take his personal oath that the said eight and twenty days at the least are expired, after he first tendered his presentation to the Bishop, and that he refused to grant him institution thereupon; or shall enter bonds with sufficient sureties to prove the same to be true; under

pain of suspension of the granter thereof from the execution of his office for half a year *toties quoties*, to be denounced by the said Archbishop, and nullity of the double quarrel aforesaid, so unduly procured, to all intents and purposes whatsoever. Always provided, that within the said eight and twenty days the Bishop shall not institute any other to the prejudice of the said party before presented, *sub pœnâ nullitatis.*

96. *Inhibitions not to be granted without the subscription of an Advocate.*

That the jurisdiction of Bishops may be preserved (as near as may be) entire and free from prejudice, and that for the behoof of the subjects of this land better provision be made, that henceforward they be not grieved with frivolous and wrongful suits and molestations: it is ordained and provided, That no inhibition shall be granted out of any court belonging to the Archbishop of Canterbury, at the instance of any party, unless it be subscribed by an Advocate practising in the same court: which the said Advocate shall do freely, not taking any fee for the same, except the party prosecuting the suit do voluntarily bestow some gratuity upon him for his counsel and advice in the said cause. The like course shall be used in granting forth any inhibition, at the instance of any party, by the Bishop, or his Chancellor, against the Archdeacon or any other person exercising ecclesiastical jurisdiction: and if in the court or consistory of any Bishop there be no Advocate at all, then shall the subscription of a Proctor practising in the same court be held sufficient.

97. *Inhibitions not to be granted until the Appeal be exhibited to the Judge.*

It is further ordered and decreed that henceforward no inhibition be granted by occasion of any interlocutory decree. or in any cause of correction whatsoever, except under the form aforesaid: and moreover, That

before the going out of any such inhibition, the appeal itself, or a copy thereof, (avouched by oath to be just and true,) be exhibited to the Judge, or his lawful Surrogate, whereby he may be fully informed both of the quality of the crime, and of the cause of the grievance, before the granting forth of the said inhibition. And every Appellant, or his lawful Proctor, shall, before the obtaining of any such inhibition, show and exhibit to the Judge, or his Surrogate, in writing, a true copy of those acts wherewith he complaineth himself to be aggrieved, and from which he appealeth; or shall take a corporal oath, that he hath performed his diligence and true endeavour for the obtaining of the same, and could not obtain it at the hands of the Registrar, in the country, or his deputy, tendering him his fee. And if any Judge or Registrar shall either procure or permit any inhibition to be sealed, so as is said, contrary to the form and limitation above specified, let him be suspended from the execution of his office for the space of three months: if any Proctor, or other person whatsoever by his appointment, shall offend in any of the premises either by making or sending out any inhibition, contrary to the tenor of the said premises, let him be removed from the exercise of his office for the space of a whole year, without hope of release or restoring.

98. *Inhibitions not to be granted to factious Appellants, unless they first subscribe.*

Forasmuch as they who break the laws cannot in reason claim any benefit or protection by the same; we decree and appoint, That after any Judge Ecclesiastical hath proceeded judicially against obstinate and factious persons, and contemners of ceremonies, for not observing the rites and orders of the Church of England, or for contempt of public prayer, no Judge, *ad quem*, shall admit or allow any his or their appeals, unless, he having seen the original appeal, the party appellant do first personally promise and avow, that he will faithfully keep and observe all the rites and ceremonies of the Church of England, as also the prescript form of a Common Prayer; and do likewise subscribe to the three Articles formerly by us specified and declared.

99. *None to marry within the Degrees prohibited.*

No person shall marry within the decrees prohibited by the laws of God, and expressed in a Table set forth by authority in the year of our Lord God 1563. And all marriages so made and contracted shall be judged incestuous and unlawful, and consequently shall be dissolved as void from the beginning, and the parties so married shall by course of law be separated. And the aforesaid Table shall be in every Church publicly set up and fixed at the charge of the parish.

100. *None to marry under Twenty-one Years, without their Parents' consent.*

No children under the age of one and twenty years complete shall contract themselves, or marry, without the consent of their parents, or of their guardians and governors, if their parents be deceased.

101. *By whom Licences to marry without Banns shall be granted, and to what sort of Persons.*

No faculty or licence shall be henceforth granted for solemnization of Matrimony betwixt any parties, without thrice open publication of the banns, according to the Book of Common Prayer, by any person exercising any ecclesiastical jurisdiction, or claiming any privileges in the right of their churches; but the same shall be granted only by such as have episcopal authority, or the Commissary for faculties, Vicars General of the Archbishops and Bishops, *sede plena;* or, *sede vacante,* the guardian of the Spiritualities, or Ordinaries exercising of right episcopal jurisdiction in their several jurisdictions respectively, and unto such persons only as be of good state and quality, and that upon good caution and security taken.

102. *Security to be taken at the granting of such Licences, and under what conditions.*

The security mentioned shall contain these conditions: First, That, at the time of the granting every such licence, there is not any impediment or precontract, consanguinity, affinity, or other lawful cause to hinder the said marriage. Secondly, That there is not any

controversy or suit depending in any court before any Ecclesiastical Judge, touching any contract or marriage of either of the said parties with any other. Thirdly, That they have obtained thereunto the express consent of their parents, (if they be living,) or otherwise of their guardians or governors. Lastly, That they shall celebrate the said matrimony publicly in the Parish Church or Chapel where one of them dwelleth, and in no other place, and that between the hours of eight and twelve in the forenoon.

Canon amending the 102*nd Canon promulgated by Royal Licence in* 1887.

Licences to marry without banns. All Licences henceforth granted for solemnization of Matrimony betwixt any parties without publication of banns shall contain the condition that the said Matrimony shall be celebrated between the hours of eight in the forenoon and three in the afternoon.

103. *Oaths to be taken for the Conditions.*

For the avoiding of all fraud and collusion in the obtaining of such licences and dispensations, we further constitute and appoint, That before any licence for the celebration of matrimony without publication of banns be had or granted, it shall appear to the Judge, by the oaths of two sufficient witnesses, one of them to be known either to the Judge himself, or to some other person of good reputation then present, and known likewise to the said Judge, that the express consent of the parents, or parent, if one be dead, or guardians or guardian of the parties, is thereunto had and obtained. And furthermore, That one of the parties personally swear, that he believeth there is no let or impediment of precontract, kindred, or alliance, or of any other lawful cause whatsoever, or any suit commenced in any Ecclesiastical Court, to bar or hinder the proceeding of the said matrimony, according to the tenure of the aforesaid licence.

104. *An exception for those that are in Widowhood.*

If both the parties which are to marry being in widowhood do seek a faculty for the forbearing of banns, then the clauses before mentioned, requiring the

parents' consents, may be omitted: but the parishes where they dwell, both shall be expressed in the licence, as also the parish named where the marriage shall be celebrated. And if any Commissary for faculties, Vicars General, or other the said Ordinaries, shall offend in the premises, or any part thereof, he shall, for every time so offending, be suspended from the execution of his office for the space of six months; and every such licence or dispensation shall be held void to all effects and purposes, as if there had never been any such granted; and the parties marrying by virtue thereof shall be subject to the punishments which are appointed for clandestine marriages.

105. *No Sentence for Divorce to be given upon the sole Confession of the Parties.*

Forasmuch as matrimonial causes have been always reckoned and reputed among the weightiest, and therefore require the greater caution when they come to be handled and debated in judgment, especially in causes wherein matrimony, having been in the Church duly solemnized, is required, upon any suggestion or pretext whatsoever, to be dissolved or annulled: we do straitly charge and enjoin, That in all proceedings to divorce, and nullities of matrimony, good circumspection and advice be used, and that the truth may (as far as is possible) be sifted out by the deposition of witnesses, and other lawful proofs and evictions; and that credit be not given to the sole confession of the parties themselves, howsoever taken upon oath, either within or without the court.

106. *No Sentence for Divorce to be given but in open Court.*

No sentence shall be given either for separation *a thoro et mensa*, or for annulling of pretended matrimony, but in open court, and in the seat of justice; and that with the knowledge and consent either of the Archbishop within his province, or of the Bishop within his diocese, or of the Dean of the Arches, the Judge of the Audience of Canterbury, or of the Vicars General, or other principal Officials, or, *sede vacante*, of the Guardians of the Spiritualities, or other Ordinaries to whom

of right it appertaineth, in their several jurisdictions and courts, and concerning them only that are then dwelling under their jurisdictions.

107. *In all sentences for Divorce, Bond to be taken for not marrying during each other's Life.*

In all sentences pronounced only for divorce and separation *a thoro et mensa,* there shall be a caution and restraint inserted in the act of the said sentence, That the parties so separated shall live chastely and continently; neither shall they, during each other's life, contract matrimony with any other person. And, for the better observation of this last clause, the said sentence of divorce shall not be pronounced until the party or parties requiring the same have given good and sufficient caution and security into the court, that they will not any way break or transgress the said restraint or prohibition.

108. *The Penalty for Judges offending in the premises.*

And if any Judge, giving sentence of divorce or separation, shall not fully keep and observe the premises, he shall be, by the Archbishop of the province, or by the Bishop of the diocese, suspended from the exercise of his office for the space of a whole year; and the sentence of separation, so given contrary to the form aforesaid, shall be held void to all intents and purposes of the law as if it had not at all been given or pronounced.

ECCLESIASTICAL COURTS BELONGING TO THE JURISDICTION OF BISHOPS AND ARCHDEACONS, AND THE PROCEEDINGS IN THEM.

109. *Notorious Crimes and Scandals to be certified into Ecclesiastical Courts by Presentment.*

If any offend their brethren, either by adultery, whoredom, incest, or drunkenness, or by swearing, ribaldry, usury, and any other uncleanness, and wicked-

ness of life, the Churchwardens, or Questmen, and Sidemen, in their next presentments to their Ordinaries, shall faithfully present all and every of the said offenders, to the intent that they, and every of them, may be punished by the severity of the laws, according to their deserts: and such notorious offenders shall not be admitted to the holy Communion till they be reformed.

110. *Schismatics to be presented.*

If the Churchwardens, or Questmen, or Assistants, do or shall know any man within their parish, or elsewhere, that is a hinderer of the Word of God to be read or sincerely preached, or of the execution of these our Constitutions, or a fautor of any usurped or foreign power, by the laws of this realm justly rejected and taken away, or a defender of Popish and erroneous doctrine; they shall detect and present the same to the Bishop of the diocese, or Ordinary of the place, to be censured and punished according to such Ecclesiastical Laws as are prescribed in that behalf.

111. *Disturbers of Divine service to be presented.*

In all visitations of Bishops and Archdeacons, the Churchwardens, or Questmen, and Sidemen, shall truly and personally present the names of all those which behave themselves rudely and disorderly in the Church, or which by untimely ringing of bells, by walking, talking, or other noise, shall hinder the Minister or Preacher.

112. *Non-Communicants at Easter to be presented.*

The Minister, Churchwardens, Questmen, and Assistants of every Parish Church and Chapel, shall yearly, within forty days after Easter, exhibit to the Bishop or his Chancellor the names and surnames of all the Parishioners, as well men as women, which being of the age of sixteen years received not the Communion at Easter before.

113. *Ministers may present.*

Because it often cometh to pass, that the Churchwardens, Sidemen, Questmen, and such other persons of the laity as are to take care for the suppressing of sin and wickedness in their several parishes, as much as in them lieth, by admonition, reprehension, and denunciation to their Ordinaries, do forbear to discharge their duties therein, either through fear of their superiors, or through negligence, more than were fit, the licentiousness of these times considered; we ordain, That hereafter every Parson and Vicar, or, in the lawful absence of any Parson or Vicar, then their Curates and Substitutes, may join in every presentment with the said Churchwardens, Sidemen, and the rest above mentioned, at the times hereafter limited, if they, the said Churchwardens and the rest, will present such enormities as are apparent in the parish; or if they will not, then every such Parson and Vicar, or in their absence, as aforesaid, their Curates, may themselves present to their Ordinaries at such times, and when else they think it meet, all such crimes as they have in charge or otherwise, as by them (being the persons that should have the chief care for the suppressing of sin and impiety in their parishes) shall be thought to require due reformation. Provided always, That if any man confess his secret and hidden sins to the Minister, for the unburdening of his conscience, and to receive spiritual consolation and ease of mind from him; we do not any way bind the said Minister by this our Constitution, but do straitly charge and admonish him, that he do not at any time reveal and make known to any person whatsoever any crime or offence so committed to his trust and secrecy, (except they be such crimes as by the laws of this realm his own life may be called into question for concealing the same,) under pain of irregularity.

114. *Ministers shall present Recusants.*

Every Parson, Vicar, or Curate, shall carefully inform themselves, every year hereafter, how many

Popish Recusants, men, women, and children, above the age of thirteen years, and how many being popishly given (who, though they come to the Church, yet do refuse to receive the Communion), are inhabitants or make their abode, either as sojourners, or common guests, in any of their several parishes; and shall set down their true names in writing, (if they can learn them,) or otherwise such names as for the time they carry, distinguishing the absolute Recusants from half Recusants; and the same, so far as they know and believe, so distinguished and set down under their hands, shall truly present to their Ordinaries before the feast of the Nativity next ensuing, under pain of suspension to be inflicted upon them by the said ordinaries; and so every year hereafter, upon the like pain, before the feast of St. John Baptist. Also we ordain, That all such Ordinaries, Chancellors, Commissaries, Archdeacons, Officials, and all other Ecclesiastical Officers, to whom the said presentments shall be exhibited, shall likewise, within one month after the receipt of the same, under pain of suspension by the Bishop from the execution of their offices for the space of half a year, as often as they shall offend therein, deliver them, or cause them to be delivered, to the Bishop respectively; who shall also exhibit them to the Archbishop within six weeks, and the Archbishop to his Majesty within other six weeks, after he hath received the said presentments.

115. *Ministers and Churchwardens not to be sued for presenting.*

Whereas for the reformation of criminous persons and disorders in every parish, the Churchwardens, Questmen, Sidemen, and such other Church Officers, are sworn, and the Minister charged to present as well the crimes and disorders committed by the said criminous persons, as also the common fame which is spread abroad of them, whereby they are often maligned, and sometimes troubled by the said delinquents, or their friends; we do admonish and exhort all Judges, both Ecclesiastical and Temporal, as they regard and reve-

rence the fearful Judgment-seat of the highest Judge, that they admit not in any of their courts any complaint, plea, suit, or suits, against any such Churchwardens, Questmen, Sidemen, or other Church Officers, for making any such presentments, nor against any Minister for any presentment that he shall make; all the said presentments tending to the restraint of shameless impiety; and considering that the rules both of charity and government do presume that they did nothing therein of malice, but for the discharge of their consciences.

116. *Churchwardens not bound to present oftener than twice a year.*

No Churchwardens, Questmen, or Sidemen of any parish shall be enforced to exhibit their presentments to any having Ecclesiastical jurisdiction, above once in every year, where it hath been no oftener used, nor above twice in any diocese whatsoever, except it be at the Bishop's Visitation. For the which presentments of every Parish Church or Chapel the Registrar of any court, where they are to be exhibited, shall not receive in one year above fourpence, under pain, for every offence therein, of suspension from the execution of his office for the space of a month, *toties quoties*. Provided always, That, as good occasion shall require, it shall be lawful for every Minister, Churchwardens, and Sidemen to present offenders as often as they shall think meet; and likewise for any godly-disposed person, or for any Ecclesiastical Judge, upon knowledge, or notice given unto him or them of any enormous crime within his jurisdiction, to move the Minister, Churchwardens, or Sidemen, as they tender the glory of God and reformation of sin, to present the same, if they shall find sufficient cause to induce them thereunto, that it may be in due time punished and reformed. Provided, That for these voluntary presentments there be no fee required or taken of them, under the pain aforesaid.

117. *Churchwardens not to be troubled for not presenting oftener than twice a year.*

No Churchwardens, Questmen, or Sidemen, shall be called or cited, but only at the said time or times before limited, to appear before any Ecclesiastical Judge whatsoever, for refusing at other times to present any faults committed in their parishes and punishable by Ecclesiastical Laws. Neither shall they, nor any of them, after their presentments exhibited at any of those times, be any further troubled for the same, except upon manifest and evident proof it may appear, that they did then willingly and wittingly omit to present some such public crime or crimes as they knew to be committed, or could not be ignorant that there was then a public fame of them; or unless there be very just cause to call them for the explanation of their former presentments. In which case of wilful omission, their Ordinaries shall proceed against them in such sort as in causes of wilful perjury in a Court Ecclesiastical it is already by law provided.

118. *The old Churchwardens to make their Presentments before the new be sworn.*

The office of all Churchwardens and Sidemen shall be reputed ever hereafter to continue until the new Churchwardens that shall succeed them be sworn, which shall be the first week after Easter, or some week following, according to the direction of the Ordinary. Which time so appointed shall always be one of the two times in every year, when the Minister, and Churchwardens, and Sidemen of every parish shall exhibit to their several Ordinaries the presentments of such enormities as have happened in their parishes since their last presentments. And this duty they shall perform before the newly chosen Churchwardens and Sidemen be sworn, and shall not be suffered to pass over the said presentments to those that are newly come into office, and are by intendment ignorant of such crimes; under pain of those censures which are appointed for

the reformation of such dalliers and dispensers with their own consciences and oaths.

119. *Convenient time to be assigned for framing Presentments.*

For the avoiding of such inconveniences as heretofore have happened by the hasty making of bills of presentments, upon the days of the Visitation and Synods, it is ordered, That always hereafter every Chancellor, Archdeacon, Commissary, and Official, and every other person having ecclesiastical jurisdiction, at the ordinary time when the Churchwardens are sworn; and the Archbishop and Bishops, when he or they do summon their Visitation, shall deliver, or cause to be delivered to the Churchwardens, Questmen, and Sidemen, of every parish, or to some of them, such books of articles as they, or any of them, shall require, for the year following, the said Churchwardens, Questmen, and Sidemen, to ground their presentments upon, at such times as they are to exhibit them. In which book shall be contained the form of the oath, which must be taken immediately before every such presentment; to the intent that, having beforehand time sufficient, not only to peruse and consider what their said oath shall be, but the articles also whereupon they are to ground their presentments, they may frame them at home both advisedly and truly, to the discharge of their own consciences, after they are sworn, as becometh honest and godly men.

120. *None to be cited into Ecclesiastical Courts by Process of* Quorum Nomina.

No Bishop, Chancellor, Archdeacon, Official, or other Ecclesiastical Judge, shall suffer any general processes of *Quorum Nomina* to be sent out of his court: except the names of all such as thereby are to be cited shall be first expressly entered by the hand of the Registrar, or his deputy, under the said processes, and the said processes and names be first subscribed by the Judge, or his Deputy, and his seal thereto affixed.

121. *None to be cited into several Courts for one Crime.*

In places where the Bishop and Archdeacon do by prescription or composition visit at several times in one and the same year, lest for one and the selfsame fault any of his Majesty's subjects should be challenged and molested in divers Ecclesiastical Courts; we order and appoint, That every Archdeacon, or his Official, within one month after the Visitation ended that year, and the presentments received, shall certify under his hand and seal to the Bishop, or his Chancellor, the names and crimes of all such as are detected and presented in his said Visitation, to the end the Chancellor shall thenceforth forbear to convent any person for any crime or cause so detected or presented to the Archdeacon. And the Chancellor within the like time after the Bishop's Visitation ended, and presentments received, shall under his hand and seal signify to the Archdeacon, or his Official, the names and crimes of all such persons which shall be detected or presented unto him in that Visitation to the same intent as is aforesaid. And if these officers shall not certify each other, as is here prescribed, or after such certificate shall intermeddle with the crimes or persons detected and presented in each other's Visitation; then every of them so offending shall be suspended from all exercise of his jurisdiction by the Bishop of the diocese, until he shall repay the costs and expenses which the parties grieved have been at by that vexation.

122. *No Sentence of Deprivation or Deposition to be pronounced against a Minister but by the Bishop.*

When any Minister is complained of in any Ecclesiastical Court belonging to any Bishop of his province, for any crime, the Chancellor, Commissary, Official, or any other having ecclesiastical jurisdiction, to whom it shall appertain, shall expedite the cause by processes and other proceedings against him: and upon contumacy for not appearing, shall first suspend him; and after-

wards, his contumacy continuing, excommunicate him. But if he appear, and submit himself to the course of law, then the matter being ready for sentence, and the merits of his offence exacting by law either deprivation from his living, or deposition from the ministry, no such sentence shall be pronounced by any person whomsoever, but only by the Bishop, with the assistance of his Chancellor, the Dean (if they may conveniently be had), and some of the Prebendaries, if the court be kept near the Cathedral Church, or of the Archdeacon, if he may be had conveniently, and two other at the least grave Ministers and Preachers, to be called by the Bishop when the court is kept in other places.

123. *No act to be sped but in open Court.*

No Chancellor, Commissary, Archdeacon, Official, or any other person using ecclesiastical jurisdiction whosoever, shall speed any judicial act, either of contentious or voluntary jurisdiction, except he have the ordinary Registrar of that Court, or his lawful Deputy: or if he or they will not, or cannot be present, then such persons as by law are allowed in that behalf to write or speed the same, under pain of suspension *ipso facto.*

124. *No Court to have more than one Seal.*

No Chancellor, Commissary, Archdeacon, Official, or any other exercising ecclesiastical jurisdiction, shall without the Bishop's consent have any more seals than one, for the sealing of all matters incident to his office: which seal shall always be kept either by himself, or by his lawful Substitute exercising jurisdiction for him, and remaining within the jurisdiction of the said Judge, or in the city or principal town of the county. This seal shall contain the title of that jurisdiction, which every of the said Judges or their Deputies do execute.

125. *Convenient Places to be chosen for the keeping of Courts.*

All Chancellors, Commissaries, Archdeacons, Officials, and all other exercising ecclesiastical jurisdiction,

shall appoint such meet places for the keeping of their courts, by the assignment or approbation of the Bishop of the diocese, as shall be convenient for entertainment of those that are to make their appearance there, and most indifferent for their travel. And likewise they shall keep and end their courts in such convenient time as every man may return homewards in as due season as may be.

126. *Peculiar and inferior Courts to exhibit the original Copies of Wills into the Bishop's Registry.*

Whereas Deans, Archdeacons, Prebendaries, Parsons, Vicars, and others, exercising ecclesiastical jurisdiction, claim liberty to prove the last wills and testaments of persons deceased within their several jurisdictions, having no known nor certain Registrars, nor public place to keep their records in: by reason whereof many wills, rights, and legacies, upon the death or change of such persons, and their private Notaries, miscarry and cannot be found, to the great prejudice of his Majesty's subjects; we therefore order and enjoin, That all such possessors and exercisers of peculiar jurisdiction shall once in every year exhibit into the public registry of the Bishop of the diocese, or of the Dean and Chapter, under whose jurisdiction the said peculiars are, every original testament of every person in that time deceased, and by them proved in their several peculiar jurisdictions, or a true copy of every such testament, examined, subscribed, and sealed by the peculiar Judge and his Notary. Otherwise, if any of them fail so to do, the Bishop of the diocese, or Dean and Chapter, unto whom the said jurisdictions do respectively belong, shall suspend the said parties, and every of them, from the exercise of all such peculiar jurisdiction, until they have performed this our Constitution.

JUDGES ECCLESIASTICAL AND THEIR SURROGATES.

127. *The Quality and Oath of Judges.*

No man shall hereafter be admitted a Chancellor, Commissary, or Official, to exercise any ecclesiastical

jurisdiction, except he be of the full age of six-and-twenty years at the least, and one that is learned in the Civil and Ecclesiastical Laws, and is at the least a Master of Arts, or Bachelor of Law, and is reasonably well practised in the course thereof, as likewise well affected, and zealously bent to religion, touching whose life and manners no evil example is had; and except, before he enter into or execute any such office, he shall take the oath of the King's supremacy in the presence of the Bishop, or in the open court, and shall subscribe to the Articles of Religion agreed upon in the Convocation, in the year one thousand five hundred sixty and two, and shall also swear that he will, to the uttermost of his understanding, deal uprightly and justly in his office, without respect or favour or reward; the said oaths and subscription to be recorded by a Registrar then present. And likewise all Chancellors, Commissaries, Officials, Registrars, and all others that do now possess or execute any places of ecclesiastical jurisdiction, or service, shall before Christmas next, in the presence of the Archbishop or Bishop, or in open court, under whom or where they exercise their offices, take the same oaths, and subscribe, as before is said; or, upon refusal so to do, shall be suspended from the execution of their offices, until they shall take the said oaths, and subscribe as aforesaid.

128. *The Quality of Surrogates.*

No Chancellor, Commissary, Archdeacon, Official, or any other person using ecclesiastical jurisdiction, shall at any time substitute in their absence any to keep any court for them, except he be either a grave Minister and a Graduate, or a licensed public Preacher, and a beneficed man near the place where the courts are kept, or a Bachelor of Law, or a Master of Arts at least, who hath some skill in the Civil and Ecclesiastical Law, and is a favourer of true Religion, and a man of modest and honest conversation: under pain of suspension, for every time that they offend therein, from the execution of their offices, for the space of three months, *toties quoties:* and

he likewise, that is deputed, being not qualified as is before expressed, and yet shall presume to be a Substitute to any Judge, and shall keep any court, as is aforesaid, shall undergo the same censure in manner and form as is before expressed.

PROCTORS.

129. *Proctors not to retain Causes without the lawful Assignment of the Parties.*

None shall procure in any cause whatsoever, unless he be thereunto constituted and appointed by the party himself, either before the Judge, and by act in court, or unless, in the beginning of the suit, he be, by a true and sufficient proxy thereunto warranted and enabled. We call that proxy sufficient, which is strengthened and confirmed by some authentical seal, the party's approbation, or at least his ratification therewithal concurring. All which proxies shall be forthwith by the said Proctors exhibited into the court, and be safely kept and preserved by the Registrar in the public registry of the said court. And if any Registrar or Proctor shall offend herein, he shall be excluded from the exercise of his office for the space of two months, without hope of release or restoring.

130. *Proctors not to retain Causes without the Counsel of an Advocate.*

For lessening and abridging the multitude of suits and contentions, as also for preventing the complaints of suitors in Courts Ecclesiastical, who many times are overthrown by the oversight and negligence, or by the ignorance and insufficency of Proctors; and likewise for the furtherance and increase of learning, and the advancement of Civil and Canon Law, following the laudable custom heretofore observed in the Courts pertaining to the Archbishop of Canterbury; we will and ordain, that no Proctor exercising in any of them shall entertain any cause whatsoever, and keep and retain the same for two court days, without the counsel and advice of an Advocate, under pain of a year's suspension from

his practice; neither shall the Judge have power to release or mitigate the said penalty, without express mandate and authority from the Archbishop aforesaid.

131. *Proctors not to conclude in any Case without the knowledge of an Advocate.*

No Judge in any of the said courts of the Archbishop shall admit any libel, or any other matter, without the advice of an Advocate, admitted to practice in the same court, or without his subscription; neither shall any Proctor conclude any cause depending without the knowledge of the Advocate retained and feed in the cause: which if any Proctor shall do, or procure to be done, or shall by any colour whatsoever defraud the Advocate of his duty or fee, or shall be negligent in repairing to the Advocate, and requiring his advice what course is to be taken in the cause, he shall be suspended from all practice for the space of six months, without hope of being thereunto restored before the said term be fully complete.

132. *Proctors prohibited the Oath,* In animam domini sui.

Forasmuch as in the probate of testaments and suits for administration of the goods of persons dying intestate, the oath usually taken by Proctors of Courts, *In animam constituentis,* is found to be inconvenient; we do therefore decree and ordain, That every executor, or suitor for administration, shall personally repair to the Judge in that behalf, or his Surrogate, and in his own person (and not by Proctor) take the oath accustomed in these cases. But if by reason of sickness, or age, or any other just let or impediment, he be not able to make his personal appearance before the Judge, it shall be lawful for the Judge (there being faith first made by a credible person of the truth of his said hindrance or impediment) to grant a commission to some grave Ecclesiastical Person, abiding near the party aforesaid, whereby he shall give power and authority to the said Ecclesiastical Person in his stead, to minister the accustomed oath above men-

tioned to the executor, or suitor for such administration, requiring his said substitute, that by a faithful and trusty messenger he certify the said Judge truly and faithfully what he hath done therein. Lastly, we ordain and appoint, That no Judge or Registrar shall in any wise receive for the writing, drawing, or sealing of any such commission, above the sum of six shillings and eightpence; whereof one moiety to be for the Judge, and the other for the Registrar of the said court.

133. *Proctors not to be clamorous in Court.*

Forasmuch as it is found by experience, that the loud and confused cries and clamours of Proctors in the courts of the Archbishop are not only troublesome and offensive to the Judges and Advocates, but also give occasion to the standers-by, of contempt and calumny toward the court itself; that more respect may be had to the dignity of the Judge as heretofore, and that causes may more easily and commodiously be handled and dispatched, we charge and enjoin, That all Proctors in the said courts do especially intend, that the acts be faithfully entered and set down by the Registrar, according to the advice and direction of the Advocate; that the said Proctors refrain loud speech and babbling, and behave themselves quietly and modestly; and that when either the Judges or Advocates, or any of them, shall happen to speak, they presently be silent, upon pain of silencing for two whole terms then immediately following every such offence of theirs. And if any of them shall the second time offend therein, and after due monition shall not reform himself, let him be for ever removed from his practice.

REGISTRARS.

134. *Abuses to be reformed in Registrars.*

If any Registrar, or his Deputy or Substitute whatsoever, shall receive any certificate without the knowledge and consent of the Judge of the court, or willingly omit to cause any person cited to appear upon any court-

day, to be called; or unduly put off and defer the examination of witnesses to be examined by a day set and assigned by the Judge; or do not obey and observe the judicial and lawful monition of the said Judge; or omit to write, or cause to be written, such citations and decrees as are to be put in execution and set forth before the next court-day; or shall not cause all testaments exhibited into his office to be registered within a convenient time, or shall set down or enact, as decreed by the Judge, any thing false, or conceited by himself, and not so ordered or decreed by the Judge; or, in the transmission of processes to the Judge *ad quem*, shall add or insert any falsehood or untruth, or omit any thing therein, either by cunning, or by gross negligence; or in any causes of instance, or promoted of office, shall receive any reward in favour of either party; or be of counsel directly or indirectly with either of the parties in suit; or in the execution of their office shall do aught else maliciously or fraudulently, whereby the said Ecclesiastical Judge, or his proceedings, may be slandered or defamed; we will and ordain, That the said Registrar, or his Deputy or Substitute, offending in all or any of the premises, shall by the Bishop of the diocese be suspended from the exercise of his office for the space of one, two, or three months, or more, according to the quality of his offence; and that the said Bishop shall assign some other Public Notary to execute and discharge all things appertaining to his office, during the time of his said suspension.

135. *A certain Rate of Fees due to all Ecclesiastical Officers.*

No Bishop, Suffragan, Chancellor, Commissary, Archdeacon, Official, nor any other exercising ecclesiastical jurisdiction whatsoever, nor any Registrar of any Ecclesiastical courts, nor any Minister belonging to any of the said offices or courts, shall hereafter, for any cause incident to their several offices, take or receive any other or greater fees than such as were certified to the most reverend Father in God, John, late Archbishop of Canterbury, in the year of our Lord God one thousand

five hundred ninety and seven, and were by him ratified and approved; under pain that every such Judge, Officer or Minister offending herein, shall be suspended from the exercise of their several offices for the space of six months, for every such offence. Always provided, That if any question shall arise concerning the certainty of the said fees, or any of them, then those fees shall be held for lawful, which the Archbishop of Canterbury for the time being shall under his hand approve, except the statutes of this realm before made do in any particular case express some other fees to be due. Provided furthermore, That no fee or money shall be received either by the Archbishop, or any Bishop, or Suffragan, either directly or indirectly, for admitting of any into sacred orders; nor that any other person or persons under the said Archbishop, Bishop, or Suffragan, shall for parchment, writing, wax, sealing, or any other respect thereunto appertaining, take above ten shillings, under such pains as are already by law prescribed.

136. *A Table of the Rates and Fees to be set up in Courts and Registries.*

We do likewise constitute and appoint, That the Registrars belonging to every such Ecclesiastical Judge shall place two tables, containing the several rates and sums of all the said fees; one in the usual place or consistory where the court is kept, and the other in his registry; and both of them in such sort, as every man, whom it concerneth, may without difficulty come to the view and perusal thereof, and take a copy of them: the same tables to be so set up before the feast of the Nativity next ensuing. And if any Registrar shall fail to place the said tables according to the tenor hereof, he shall be suspended from the execution of his office, until he cause the same to be accordingly done: and the said tables being once set up, if he shall at any time remove, or suffer the same to be removed, hidden, or any way hindered from sight, contrary to the true meaning of this Constitution, he shall for every such offence be suspended from the exercise of his office for the space of six months.

137 *The whole Fees for showing Letters of Orders and other Licences, due but once in every Bishop's time.*

Forasmuch as the chief and principal cause and use of Visitation is, that the Bishop, Archdeacon, or other assigned to visit, may get some good knowledge of the state, sufficiency, and ability of the Clergy, and other persons whom they are to visit; we think it convenient, that every Parson, Vicar, Curate, Schoolmaster, or other person licensed whosoever, do at the Bishop's first Visitation, or at the next Visitation after his admission, show and exhibit unto him his Letters of Orders, Institution and Induction, and all other his Dispensations, Licences, or Faculties whatsoever, to be by the said Bishop either allowed, or (if there be just cause) disallowed and rejected, and being by him approved, to be, as the custom is, signed by the Registrar; and that the whole fees accustomed to be paid in the Visitations in respect of the premises, be paid only once in the whole time of every Bishop, and afterwards but half of the said accustomed fees in every other Visitation, during the said Bishop's continuance.

APPARITORS.

138. *The number of Apparitors restrained.*

Forasmuch as we are desirous to redress such abuses and aggrievances as are said to grow by Sumnors or Apparitors, we think it meet that the multitude of Apparitors be (as much as is possible) abridged or restrained: wherefore we decree and ordain, That no Bishop or Archdeacon, or their Vicars, or Officials, or other inferior Ordinaries, shall depute or have more Apparitors to serve in their jurisdictions respectively, than either they or their predecessors were accustomed to have thirty years before the publishing of these our present Constitutions. All which Apparitors shall by themselves faithfully execute their offices; neither shall they, by any colour or pretence whatsoever, cause or

suffer their mandates to be executed by any Messengers or Substitutes, unless it be upon some good cause to be first known and approved by the Ordinary of the place. Moreover they shall not take upon them the office of Promoters or Informers for the Court, neither shall they exact more or greater fees than are in these our Constitutions formerly prescribed. And if either the number of the Apparitors deputed shall exceed the aforesaid limitation, or any of the said Apparitors shall offend in any of the premises; the persons deputing them, if they be Bishops, shall, upon admonition of their superior, discharge the persons exceeding the number so limited; if inferior Ordinaries, they shall be suspended from the execution of their office, until they have dismissed the Apparitors by them so deputed; and the parties themselves so deputed shall for ever be removed from the office of Apparitors; and if, being so removed, they desist not from the exercise of their said offices, let them be punished by ecclesiastical censures, as persons contumacious. Provided, That if upon experience the number of the said Apparitors be too great in any diocese in the judgment of the Archbishop of Canterbury for the time being, they shall by him be so abridged, as he shall think meet and convenient.

AUTHORITY OF SYNODS.

139. *A National Synod the Church Representative.*

Whosoever shall hereafter affirm, That the sacred Synod of this nation, in the name of Christ and by the King's authority assembled, is not the true Church of England by representation, let him be excommunicated, and not restored, until he repent, and publicly revoke that his wicked error.

140. *Synods conclude as well the absent as the present.*

Whosoever shall affirm, That no manner of person, either of the Clergy or Laity, not being themselves particularly assembled in the said sacred Synod, are to

be subject to the decrees thereof in causes Ecclesiastical (made and ratified by the King's Majesty's supreme authority), as not having given their voices unto them, let him be excommunicated, and not restored, until he repent and publicly revoke that his wicked error.

141. *Depravers of the Synod censured.*

Whosoever shall hereafter affirm, That the sacred Synod, assembled as aforesaid, was a company of such persons as did conspire together against godly and religious professors of the Gospel, and that therefore both they and their proceedings in making of Canons and Constitutions in causes Ecclesiastical by the King's authority, as aforesaid, ought to be despised and contemned, the same being ratified, confirmed, and enjoined by the said regal power, supremacy, and authority; let them be excommunicated, and not restored, until they repent and publicly revoke that their wicked error.

WE of our princely inclination and royal care for the maintenance of the present estate and government of the Church of England, by the laws of this our Realm now settled and established, having diligently, with great contentment and comfort, read and considered of all these their said Canons, Orders, Ordinances, and Constitutions, agreed upon, as is before expressed; and finding the same such as we are persuaded will be very profitable, not only to our Clergy, but to the whole Church of this our Kingdom, and to all the true Members of it, if they be well observed; have therefore for us, our Heirs, and lawful Successors, of our especial grace, certain knowledge, and mere motion, given, and by these presents do give our royal assent, according to the form of the said Statute or Act of Parliament aforesaid, to all and every of the said Canons, Orders, Ordinances, and Constitutions, and to all and every thing in them contained, as they are before written.

And furthermore, we do not only by our said Prerogative Royal, and supreme Authority in causes Ecclesiastical, ratify, confirm, and establish, by these our Letters Patent, the said Canons, Orders, Ordinances, and Constitutions, and all and

every thing in them contained, as is aforesaid; but do like wise propound, publish, and straightway enjoin and command by our said Authority, and by these our Letters Patent, the same to be diligently observed, executed, and equally kept by all our loving Subjects of this our Kingdom both within the Province of Canterbury and York, in all points wherein they do or may concern every or any of them, according to this our will and pleasure hereby signified and expressed; and that likewise for the better observation of them, every Minister, by what name or title soever he be called, shall in the Parish Church or Chapel where he hath charge, read all the said Canons, Orders, Ordinances, and Constitutions, once every year, upon some Sunday, or Holy-days, in the Afternoon, before Divine Service, dividing the same in such sort, as that the one half may be read one day, and the other another day: the Book of the said Canons to be provided at the charge of the Parish, betwixt this and the Feast of the Nativity of our Lord God next ensuing: straitly charging and commanding all Archbishops, Bishops, and all other that exercise any Ecclesiastical Jurisdiction within this Realm, every man in his place, to see, and procure, (so much as in them lieth) all and every of the same Canons, Orders, Ordinances, and Constitutions, to be in all points duly observed; not sparing to execute the penalties in them severally mentioned, upon any that shall wittingly or wilfully break or neglect to observe the same, as they tender the honour of God, the peace of the Church, the tranquillity of the Kingdom, and their duties and service to us their King and Sovereign.

In witness &c.

142. *Vacancy of Benefice declared by the Bishop or Archbishop.*

If any beneficed priest shall by reason of any crime or immorality proved against him become legally disqualified from holding a preferment, it shall be the duty of the Bishop of the Diocese wherein his benefice is situate to declare without further trial the benefice with cure of souls (if any) vacant; and if it should not be so declared vacant within twenty-one days, it shall be declared vacant by the Archbishop of the Province or under his authority.

143. *Representation of the Clergy in the Lower House of Convocation of the Province of Canterbury.*

Whenever the Lord Archbishop of Canterbury shall summon a Convocation of that Province, the following persons, and they only, shall henceforth be cited to appear in the Lower House of the said Convocation and shall be entitled to take part in the business thereof:—

(1) The Dean of every Cathedral Church in the Province and the Deans of the two Collegiate Churches of St. Peter in Westminster, and of St. George, Windsor; or if the Dean of any such Cathedral or Collegiate Church be unwilling or unable to act, then one Proctor elected by the Dean and Chapter; or when there is no Dean, then one Proctor elected by the Chapter from among the members of the said Chapter; also the Provost of Eton, provided he be in Priest's Orders in the Church of England;

(2) The two Archdeacons in each Diocese who are senior by date of appointment as Archdeacon in such Diocese, or if either of them be unwilling or unable to act, then the Archdeacon who is next in seniority of appointment;

(3) Proctors for the Clergy who shall be elected in the manner following in such proportion to the number of electors as shall from time to time be determined by Convocation, provided that no Diocese shall have less than three Proctors:—

(*a*) The electoral area shall be the Diocese;

(*b*) The electors shall be all Clergymen beneficed in the Diocese, or licensed under seal by the Bishop, or holding office either in a Cathedral or in the above-mentioned Collegiate Churches, provided that they be not *ex-officio* members of Convocation, and that no one shall be entitled to vote in more than one Diocese;

(*c*) All Clergymen in the Church of England

who have been admitted to Priest's Orders shall be eligible for election;

(*d*) The mode of voting shall be such as may from time to time be determined by Convocation.

Representation of the Clergy in the Lower House of Convocation of the Province of York.

Whenever the Lord Archbishop of York shall summon a Convocation of the Province, the following persons, and they only, shall henceforth be cited to appear in the Lower House of the said Convocation, and shall be entitled to take part in the business thereof:

(1) The Dean of every Cathedral Church in the Province, or if the Dean of any such Cathedral Church shall be unwilling or unable to act, then one Proctor elected by the Dean and Chapter from among the members of the said Chapter.

(2) The Archdeacon of every Archdeaconry within the Province, save that when there are more than two Archdeacons in a Diocese, only the two Archdeacons who are senior by date of appointment shall be cited, and that when either of the said Archdeacons is unwilling or unable to act, then the Archdeacon who is next to him in seniority of appointment shall be cited in his place.

(3) Proctors for the Clergy, who shall be elected in the manner following:—

(i) The electoral area shall be the Diocese, but it shall be competent for the Archbishop of the Province on the petition of the electors in the Diocese to direct the formation of electoral areas within that Diocese and to assign to each area from the number allowed to the whole Diocese a number of Proctors proportioned to the number of electors within the area.

(ii) The Diocese of Sodor and Man shall be entitled to one Proctor for the Clergy, but no other Diocese shall be represented by less than three Proctors. Subject to this provision the number of Proctors in every Diocese shall be in

such proportion to the number of electors as shall be from time to time determined by Convocation with the approval of the Archbishop of the Province.

(iii) The electors shall be—

(*a*) All Clergy beneficed in the Diocese.

(*b*) All Priests and Deacons who being unbeneficed hold the Bishop's Licence to officiate in the Diocese and are resident therein.

Provided that no one be entitled to vote in more than one Diocese: that only Priests who have a right to vote in a Diocese shall be eligible as Proctors of that Diocese: that a Proctor ceasing to hold a benefice or a licence in the Diocese for which he was returned shall *ipso facto* vacate his seat in Convocation: and that the method of voting in every Diocese shall be decided from time to time by the Bishop of the Diocese, subject to the approval of the Archbishop.

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ARTICLES OF RELIGION.

ARTICLES

Agreed upon by the Archbishops and Bishops of both Provinces, and the whole Clergy, in the Convocation holden at London, in the Year 1562, for the avoiding of Diversities of Opinions, and for the stablishing of Consent touching true Religion: Reprinted by his Majesty's Commandment, with his Royal Declaration prefixed thereunto.

HIS MAJESTY'S DECLARATION.

BEING by God's Ordinance, according to our just Title, Defender of the Faith, and Supreme Governor of the Church, within these our Dominions, we hold it most agreeable to this our kingly office, and our own religious zeal, to conserve and maintain the Church committed to our charge, in the unity of true Religion, and in the bond of peace; and not to suffer unnecessary Disputations, Altercations, or Questions to be raised, which may nourish faction both in the Church and Commonwealth. We have, therefore, upon mature deliberation, and with the advice of so many of our Bishops as might conveniently be called together, thought fit to make this Declaration following:

That the Articles of the Church of England (which have been allowed and authorized heretofore, and which our Clergy generally have subscribed unto) do contain the true Doctrine of the Church of England, agreeable to God's Word; which we do therefore ratify and confirm, requiring all our loving subjects to continue in the uniform profession thereof, and prohibiting the least difference from the said Articles: which to that end we command to be new printed, and this our Declaration to be published therewith.

That we are Supreme Governor of the Church of England: and that if any difference arise about the external policy,

concerning the Injunctions, Canons, and other Constitutions whatsoever thereto belonging, the Clergy in their Convocation are to order and settle them, having first obtained leave under our Broad Seal so to do, and we approving their said Ordinances and Constitutions; providing that none be made contrary to the Laws and Customs of the Land.

That out of our princely care, that the Churchmen may do the work which is proper unto them, the Bishops and Clergy from time to time in Convocation, upon their humble desire, shall have Licence under our Broad Seal to deliberate of, and to do all such things, as being made plain by them, and assented unto by us, shall concern the settled continuance of the Doctrine and Discipline of the Church of England now established; from which we will not endure any varying or departing in the least degree.

That for the present, though some differences have been ill raised, yet we take comfort in this, that all Clergymen within our Realm have always most willingly subscribed to the Articles established; which is an argument to us, that they all agree in the true, usual, literal meaning of the said Articles; and that even in those curious points, in which the present differences lie, men of all sorts take the Articles of the Church of England to be for them; which is an argument again, that none of them intend any desertion of the Articles established.

That therefore in these both curious and unhappy differences, which have for so many hundred years, in different times and places, exercised the Church of Christ, we will, that all further curious search be laid aside, and these disputes shut up in God's promises, as they be generally set forth to us in the Holy Scriptures, and the general meaning of the Articles of the Church of England, according to them. And no man hereafter shall either print or preach to draw the Article aside any way, but shall submit to it in the plain and full meaning thereof; and shall not put his own sense or comment to be the meaning of the Article, but shall take it in the literal and grammatical sense.

That if any Public Reader, in either of our Universities, or any Head or Master of a College, or any other person respectively in either of them, shall affix any new sense to any Article, or shall publicly read, determine, or hold any public disputation, or suffer any such to be held either way, in either the Universities or Colleges respectively; or if any Divine in the Universities shall preach or print any thing either way, other than is already established in Convocation with our

Royal Assent; he or they the offenders shall be liable to our displeasure, and the Church's censure in our Commission Ecclesiastical, as well as any other; and we will see there shall be due execution upon them.

ARTICLES OF RELIGION.

I. *Of Faith in the Holy Trinity.*

THERE is but one living and true God, everlasting, without body, parts, or passions; of infinite power, wisdom, and goodness; the Maker and Preserver of all things both visible and invisible. And in unity of this Godhead there be three persons, of one substance, power, and eternity; the Father, the Son, and the Holy Ghost.

II. *Of the Word or Son of God, which was made very Man.*

The Son, which is the Word of the Father, begotten from everlasting of the Father, the very and eternal God, of one substance with the Father, took man's nature in the womb of the blessed Virgin, of her substance; so that two whole and perfect natures, that is to say, the Godhead and Manhood, were joined together in one Person, never to be divided, whereof is one Christ, very God, and very Man; who truly suffered, was crucified, dead and buried, to reconcile his Father to us, and to be a sacrifice, not only for original guilt, but also for all actual sins of men.

III. *Of the going down of Christ into Hell.*

As Christ died for us, and was buried; so also is it to be believed, that he went down into hell.

IV. *Of the Resurrection of Christ.*

Christ did truly rise again from death, and took again his body, with flesh, bones, and all things appertaining to the perfection of man's nature; wherewith he ascended into heaven, and there sitteth, until he return to judge all men at the last day.

V. *Of the Holy Ghost.*

The Holy Ghost, proceeding from the Father and the Son, is of one substance, majesty, and glory, with the Father and the Son, very and eternal God.

VI. *Of the Sufficiency of the Holy Scriptures for Salvation.*

Holy Scripture containeth all things necessary to Salvation: so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of the faith, or be thought requisite or necessary to salvation. In the name of the Holy Scripture we do understand those Canonical Books of the Old and New Testament, of whose authority was never any doubt in the Church.

Of the Names and Number of the Canonical Books.

Genesis,
Exodus,
Leviticus,
Numbers,
Deuteronomy,
Joshua,
Judges,
Ruth,
The First Book of Samuel,
The Second Book of Samuel,
The First Book of Kings,
The Second Book of Kings,
The First Book of Chronicles,
The Second Book of Chronicles,
The First Book of Esdras,
The Second Book of Esdras,
The Book of Esther,
The Book of Job,
The Psalms,
The Proverbs,
Ecclesiastes, or Preacher,
Cantica, or Songs of Solomon,
Four Prophets the greater,
Twelve Prophets the less,

And the other Books (as Hierome saith) the Church doth read for example of life and instruction of manners; but yet doth it not apply them to establish any doctrine: such as these following:

The Third Book of Esdras,
The Fourth Book of Esdras,
The Book of Tobias,
The Book of Judith,
The rest of the Book of Esther,
The Book of Wisdom,
Jesus the Son of Sirach.
Baruch the Prophet,
The Song of the Three Children,
The Story of Susannah,
Of Bel and the Dragon,
The Prayer of Manasses,
The First Book of Maccabees,
The Second Book of Maccabees,

All the Books of the New Testament, as they are commonly received, we do receive, and account them Canonical.

VII. *Of the Old Testament.*

The Old Testament is not contrary to the New: for both in the Old and New Testament everlasting life is offered to mankind by Christ, who is the only Mediator between God and Man, being both God and Man. Wherefore they are not to be heard, which feign that the old Fathers did look only for transitory promises. Although the Law given from God by Moses, as touching ceremonies and rites, do not bind Christian men, nor the civil precepts thereof ought of necessity to be received in any commonwealth; yet, notwithstanding, no Christian man whatsoever is free from the obedience of the Commandments which are called moral.

VIII. *Of the three Creeds.*

The three Creeds, Nicene Creed, Athanasius's Creed, and that which is commonly called the Apostles' Creed, ought thoroughly to be received and believed; for they may be proved by most certain warrants of Holy Scripture.

IX *Of Original or Birth Sin.*

Original sin standeth not in the following of Adam, (as the Pelagians do vainly talk:) but it is the fault and corruption of the nature of every man, that naturally is engendered of the offspring of Adam; whereby man is very far gone from original righteousness, and is of his own nature inclined to evil, so that the flesh lusteth always contrary to the Spirit; and therefore in every person born into this world, it deserveth God's wrath and damnation. And this infection of nature doth remain, yea, in them that are regenerated; whereby the lust of the flesh, called in Greek *φρόνημα σαρκὸς*, which some do expound the wisdom, some sensuality, some the affection, some the desire of the flesh, is not subject to the law of God.

And although there is no condemnation for them that believe and are baptized, yet the Apostle doth confess, that concupiscence and lust hath of itself the nature of sin.

X. *Of Free-will.*

The condition of man after the fall of Adam is such that he cannot turn and prepare himself by his own natural strength and good works to faith, and calling upon God: wherefore we have no power to do good works pleasant and acceptable to God without the grace of God by Christ preventing us, that we may have a good will, and working with us, when we have that good will.

XI. *Of the Justification of Man.*

We are accounted righteous before God, only for the merit of our Lord and Saviour Jesus Christ by faith, and not for our own works or deservings: wherefore, that we are justified by faith only, is a most wholesome doctrine, and very full of comfort, as more largely is expressed in the Homily of Justification.*

XII. *Of good Works.*

Albeit that good works which are the fruits of faith, and follow after justification, cannot put away our sins, and endure the severity of God's judgment: yet are they pleasing and acceptable to God in Christ, and do spring out necessarily of a true and lively faith; insomuch that by them a lively faith may be as evidently known, as a tree discerned by the fruit.

XIII. *Of Works before Justification.*

Works done before the grace of Christ, and the inspiration of his Spirit, are not pleasant to God, forasmuch as they spring not of faith in Jesus Christ, neither do they make men meet to receive grace, or (as the School-

* The Homily here referred to is that entitled "Of the Salvation of all Mankind," Book i. Num. 3.

authors say) deserve grace of congruity: yea rather, for that they are not done as God hath willed and commanded them to be done, we doubt not but they have the nature of sin.

XIV. *Of Works of Supererogation.*

Voluntary works, besides, over and above God's commandments, which they call Works of Supererogation, cannot be taught without arrogancy and impiety: for by them men do declare, that they do not only render unto God as much as they are bound to do, but that they do more for his sake, than of bounden duty is required: whereas Christ saith plainly, When ye have done all that are commanded to you, say, We are unprofitable servants.

XV. *Of Christ alone without Sin.*

Christ in the truth of our nature was made like unto us in all things, sin only except, from which he was clearly void, both in his flesh and in his spirit. He came to be the Lamb without spot, who, by sacrifice of himself once made, should take away the sins of the world: and sin, as St. John saith, was not in him. But all we the rest, although baptized, and born again in Christ, yet offend in many things; and if we say we have no sin, we deceive ourselves and the truth is not in us.

XVI. *Of Sin after Baptism.*

Not every deadly sin, willingly committed after Baptism, is sin against the Holy Ghost, and unpardonable. Wherefore the grant of repentance is not to be denied to such as fall into sin after Baptism. After we have received the Holy Ghost, we may depart from grace given, and fall into sin, and by the grace of God we may arise again and amend our lives. And therefore they are to be condemned, which say, they can no more sin as long as they live here, or deny the place of forgiveness to such as truly repent.

XVII. *Of Predestination and Election.*

Predestination to life is the everlasting purpose of God, whereby (before the foundations of the world were laid) he hath constantly decreed by his counsel, secret to us, to deliver from curse and damnation those whom he hath chosen in Christ out of mankind, and to bring them by Christ to everlasting salvation, as vessels made to honour. Wherefore they which be endued with so excellent a benefit of God be called according to God's purpose by his Spirit working in due season: they through grace obey the calling: they be justified freely: they be made sons of God by adoption: they be made like the image of his only-begotten Son Jesus Christ: they walk religiously in good works, and at length, by God's mercy, they attain to everlasting felicity.

As the godly consideration of Predestination, and our Election in Christ, is full of sweet, pleasant, and unspeakable comfort to godly persons, and such as feel in themselves the working of the Spirit of Christ, mortifying the works of the flesh, and their earthly members, and drawing up their mind to high and heavenly things; as well because it doth greatly establish and confirm their faith of eternal salvation, to be enjoyed through Christ, as because it doth fervently kindle their love towards God: so, for curious and carnal persons, lacking the Spirit of Christ, to have continually before their eyes the sentence of God's Predestination, is a most dangerous downfal, whereby the Devil doth thrust them either into desperation, or into wretchlessness of most unclean living, no less perilous than desperation.

Furthermore, we must receive God's promises in such wise, as they be generally set forth to us in Holy Scripture: and in our doings, that will of God is to be followed, which we have expressly declared unto us in the Word of God.

XVIII. *Of obtaining eternal Salvation only by the Name of Christ.*

They also are to be had accursed, that presume to say, that every man shall be saved by the law or sect which

he professeth, so that he be diligent to frame his life according to that law, and the light of nature. For Holy Scripture doth set out unto us only the name of Jesus Christ, whereby men must be saved.

XIX. *Of the Church.*

The visible Church of Christ is a congregation of faithful men, in the which the pure Word of God is preached and the Sacraments be duly ministered according to Christ's ordinance in all those things that of necessity are requisite to the same.

As the Church of Jerusalem, Alexandria, and Antioch have erred; so also the Church of Rome hath erred, not only in their living and manner of ceremonies but also in matters of faith.

XX. *Of the Authority of the Church.*

The Church hath power to decree rites or ceremonies, and authority in controversies of faith: and yet it is not lawful for the Church to ordain any thing that is contrary to God's Word written, neither may it so expound one place of Scripture, that it be repugnant to another Wherefore although the Church be a witness and a keeper of Holy Writ, yet, as it ought not to decree any thing against the same, so besides the same ought it not to enforce any thing to be believed for necessity of salvation.

XXI. *Of the Authority of General Councils.*

General Councils may not be gathered together without the commandment and will of princes. And when they be gathered together, (forasmuch as they be an assembly of men, whereof all be not governed with the Spirit and Word of God,) they may err, and some times have erred, even in things pertaining unto God. Wherefore things ordained by them as necessary to salvation have neither strength nor authority, unless it may be declared that they be taken out of Holy Scripture.

XXII. *Of Purgatory.*

The Romish doctrine concerning Purgatory, Pardons, Worshipping, and Adoration, as well of Images as of Reliques, and also invocation of Saints, is a fond thing vainly invented, and grounded upon no warranty of Scripture, but rather repugnant to the Word of God.

XXIII. *Of Ministering in the Congregation.*

It is not lawful for any man to take upon him the office of public preaching, or ministering the Sacraments in the congregation, before he be lawfully called and sent to execute the same. And those we ought to judge lawfully called and sent, which be chosen and called to this work by men who have public authority given unto them in the congregation, to call and send Ministers into the Lord's vineyard.

XXIV. *Of Speaking in the Congregation in such a Tongue as the People understandeth.*

It is a thing plainly repugnant to the Word of God, and the custom of the primitive Church, to have public Prayer in the Church, or to minister the Sacraments, in a tongue not understanded of the people.

XXV. *Of the Sacraments.*

Sacraments ordained of Christ be not only badges or tokens of Christian men's profession, but rather they be certain sure witnesses, and effectual signs of grace, and God's good will towards us, by the which he doth work invisibly in us, and doth not only quicken, but also strengthen and confirm our faith in him.

There are two Sacraments ordained of Christ our Lord in the Gospel, that is to say, Baptism, and the Supper of the Lord.

Those five commonly called Sacraments, that is to say, Confirmation, Penance, Orders, Matrimony, and Extreme Unction, are not to be counted for Sacraments

of the Gospel, being such as have grown partly of the corrupt following of the Apostles, partly are states of life allowed in the Scriptures; but yet have not like nature of Sacraments with Baptism and the Lord's Supper, for that they have not any visible sign or ceremony ordained of God.

The Sacraments were not ordained of Christ to be gazed upon, or to be carried about; but that we should duly use them. And in such only as worthily receive the same they have a wholesome effect or operation: but they that receive them unworthily purchase to themselves damnation, as St. Paul saith.

XXVI. *Of the Unworthiness of the Ministers which hinders not the effect of the Sacrament.*

Although in the visible Church the evil be ever mingled with the good, and sometimes the evil have chief authority in the Ministration of the Word and Sacraments; yet forasmuch as they do not the same in their own name, but in Christ's, and do minister by his commission and authority, we may use their ministry, both in hearing the Word of God, and in receiving of the Sacraments. Neither is the effect of Christ's ordinance taken away by their wickedness, nor the grace of God's gifts diminished from such as by faith and rightly do receive the Sacraments ministered unto them; which be effectual, because of Christ's institution and promise, although they be ministered by evil men.

Nevertheless, it appertaineth to the discipline of the Church, that inquiry be made of evil Ministers, and that they be accused by those that have knowledge of their offences; and finally being found guilty, by just judgment be deposed.

XXVII. *Of Baptism.*

Baptism is not only a sign of profession, and mark of difference, whereby Christian men are discerned from others that be not christened, but it is also a sign of regeneration or new birth, whereby, as by an instrument,

they that receive Baptism rightly are grafted in the Church; the promises of forgiveness of sin, and of our adoption to be the sons of God by the Holy Ghost, are visibly signed and sealed; Faith is confirmed, and Grace increased by virtue of prayer unto God. The Baptism of young children is in anywise to be retained in the Church, as most agreeable with the institution of Christ.

XXVIII. *Of the Lord's Supper.*

The Supper of the Lord is not only a sign of the love that Christians ought to have among themselves one to another; but rather is a Sacrament of our Redemption by Christ's death: insomuch that to such as rightly, worthily, and with faith, receive the same, the bread which we break is a partaking of the Body of Christ; and likewise the Cup of Blessing is a partaking of the Blood of Christ.

Transubstantiation (or the change of the substance of the Bread and Wine) in the Supper of the Lord, cannot be proved by Holy Writ; but is repugnant to the plain words of Scripture, overthroweth the nature of a Sacrament, and hath given occasion to many superstitions.

The Body of Christ is given, taken, and eaten in the Supper, only after an heavenly and spiritual manner. And the mean whereby the Body of Christ is received and eaten in the Supper is Faith.

The Sacrament of the Lord's Supper was not by Christ's ordinance reserved, carried about, lifted up, or worshipped.

XXIX. *Of the Wicked which eat not the Body of Christ in the use of the Lord's Supper.*

The wicked, and such as be void of a lively faith, although they do carnally and visibly press with their teeth, as St. Augustine saith, the Sacrament of the Body and Blood of Christ, yet in nowise are they partakers of Christ, but rather, to their condemnation, do eat and drink the sign or Sacrament of so great a thing.

XXX. *Of both kinds.*

The Cup of the Lord is not to be denied to the Lay-people: for both the parts of the Lord's Sacrament, by Christ's ordinance and commandment, ought to be ministered to all Christian men alike.

XXXI. *Of the one Oblation of Christ finished upon the Cross.*

The Offering of Christ once made, is that perfect redemption, propitiation, and satisfaction for all the sins of the whole world, both original and actual; and there is none other satisfaction for sin, but that alone. Wherefore the sacrifices of Masses, in the which it was commonly said, that the Priest did offer Christ for the quick and the dead, to have remission of pain or guilt, were blasphemous fables, and dangerous deceits.

XXXII. *Of the Marriage of Priests.*

Bishops, Priests, and Deacons, are not commanded by God's Law, either to vow the estate of single life, or to abstain from marriage; therefore it is lawful for them, as for all other Christian men, to marry at their own discretion, as they shall judge the same to serve better to godliness.

XXXIII. *Of Excommunicate Persons, how they are to be avoided.*

That person which by open denunciation of the Church is rightly cut off from the unity of the Church, and excommunicated, ought to be taken of the whole multitude of the faithful, as an Heathen and Publican, until he be openly reconciled by penance, and received into the Church by a judge that hath authority thereto.

XXXIV. *Of the Traditions of the Church.*

It is not necessary that traditions and ceremonies be in all places one, or utterly like; for at all times they have been divers, and may be changed according to the diversities of countries, times, and men's manners, so that nothing be ordained against God's Word. Whosoever

through his private judgment, willingly and purposely, doth openly break the traditions and ceremonies of the Church, which be not repugnant to the Word of God, and be ordained and approved by common authority, ought to be rebuked openly, (that others may fear to do the like,) as he that offendeth against the common order of the Church, and hurteth the authority of the Magistrate, and woundeth the consciences of the weak brethren.

Every particular or national Church hath authority to ordain, change, and abolish, ceremonies or rites of the Church, ordained only by man's authority, so that all things be done to edifying.

XXXV. *Of the Homilies.*

The second Book of Homilies, the several titles whereof we have joined under this Article, doth contain a godly and wholesome doctrine, and necessary for these times, as doth the former Book of Homilies, which were set forth in the time of Edward the Sixth; and therefore we judge them to be read in Churches by the Ministers, diligently and distinctly, that they may be understanded of the people.

Of the Names of the Homilies.

1. *Of the Right use of the Church.*
2. *Against Peril of Idolatry.*
3. *Of repairing and keeping clean of Churches.*
4. *Of good Works; first of Fasting.*
5. *Against Gluttony and Drunkenness.*
6. *Against Excess of Apparel.*
7. *Of Prayer.*
8. *Of the Place and Time of Prayer.*
9. *That Common Prayer and Sacraments ought to be ministered in a known tongue.*
10. *Of the reverend Estimation of God's Word.*
11. *Of Alms-doing.*
12. *Of the Nativity of Christ.*
13. *Of the Passion of Christ.*
14. *Of the Resurrection of Christ.*
15. *Of the worthy receiving of the Sacrament of the Body and Blood of Christ.*

16. *Of the Gifts of the Holy Ghost.*
17. *For the Rogation-days.*
18. *Of the state of Matrimony.*
19. *Of Repentance.*
20. *Against Idleness*
21. *Against Rebellion.*

XXXVI. *Of Consecration of Bishops and Ministers.*

The Book of Consecration of Archbishops and Bishops, and Ordering of Priests and Deacons, lately set forth in the time of Edward the Sixth, and confirmed at the same time by Authority of Parliament, doth contain all things necessary to such Consecration and Ordering; neither hath it any thing that of itself is superstitious and ungodly.. And therefore whosoever are consecrated or ordered according to the rites of that book, since the second year of the forenamed King Edward, unto this time, or hereafter shall be consecrated or ordered according to the same rites; we decree all such to be rightly, orderly, and lawfully consecrated and ordered.

XXXVII. *Of the Civil Magistrates.*

The Queen's Majesty hath the chief power in this realm of England, and other her dominions, unto whom the chief government of all estates of this realm, whether they be ecclesiastical or civil, in all causes doth appertain, and is not, nor ought to be, subject to any foreign jurisdiction.

Where we attribute to the Queen's Majesty the chief government, by which titles we understand the minds of some slanderous folks to be offended; we give not to our Princes the ministering either of God's Word, or of the Sacraments, the which thing the Injunctions also lately set forth by Elizabeth our Queen do most plainly testify; but that only prerogative, which we see to have been given always to all godly Princes in Holy Scriptures by God himself; that is, that they should rule all estates and degrees committed to their charge by God whether they be ecclesiastical or temporal, and restrain with the civil sword the stubborn and evil doers.

The Bishop of Rome hath no jurisdiction in this realm of England.

The laws of the realm may punish Christian men with death, for heinous and grievous offences.

It is lawful for Christian men, at the commandment of the Magistrate, to wear weapons, and serve in the wars.

XXXVIII. *Of Christian Men's Goods, which are not common.*

The riches and goods of Christians are not common, as touching the right, title, and possession of the same, as certain Anabaptists do falsely boast. Notwithstanding, every man ought, of such things as he possesseth, liberally to give alms to the poor, according to his ability.

XXXIX. *Of a Christian Man's Oath.*

As we confess that vain and rash swearing is forbidden Christian men by our Lord Jesus Christ, and James his Apostle, so we judge, that Christian Religion doth not prohibit, but that a man may swear when the Magistrate requireth, in a cause of faith and charity, so it be done according to the Prophet's teaching, in justice, judgment, and truth.

THE RATIFICATION.

This Book of Articles before rehearsed, is again approved, and allowed to be holden and executed within the realm, by the assent and consent of our Sovereign Lady Elizabeth, by the Grace of God, of England, France, and Ireland, Queen, Defender of the Faith, &c. Which Articles were deliberately read, and confirmed again by the subscription of the hands of the Archbishop and Bishops of the Upper House, and by the subscription of the whole Clergy of the Nether House, in their Convocation, in the year of our Lord 1571.

THE TABLE.

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The Ratification.

THE END.

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